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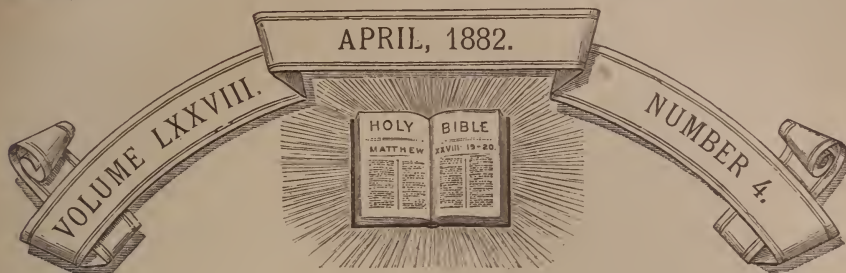




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# THE MISSIONARY HERALD



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# American Board of Commissioners for Foreign Missions.

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"The Woman's Board of Missions, incorporated in Massachusetts in 1869."

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# THE MISSIONARY HERALD.

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A BRIEF but cheering note has reached us from Rev. Richard C. Hastings, of the Ceylon Mission, saying that a marked work of grace commenced among the students of Jaffna College in connection with the Week of Prayer. It was noticed that during the week nearly all the students attended the meetings, but there was no other sign of what was to appear on the Sabbath following. On Monday, January 10, Mr. Hastings wrote: "Yesterday the ice seemed broken. At the morning prayer meeting several Christians confessed their short-comings and asked for prayers. In the evening many asked for prayers, and several declared their purpose to live henceforth for Christ." Among the special signs of hope for the progress of the work, Mr. Hastings mentions the fact that without a word from any one, the Christian students had privately reconciled all grievances between themselves and others. This news from the college awakens great hopes. Jaffna is in some good degree evangelized, and many have been looking anxiously for such a revival as shall Christianize the whole region. Let earnest prayer be offered both for the College and for Jaffna.

SIMILAR tidings of spiritual quickening come from Constantinople. Mr. Hitchcock reports that the meetings in Vlanga are the best he has ever seen, and that the people crowd the largest audience rooms that can be found. Many who have heretofore been outsiders are now attending the meetings.

SIX MONTHS.—The receipts for the first half of the financial year amount to \$187,034.63. This sum is \$6,763 less than we received during the first half of the preceding year. There has been a falling off upon the legacy account of a little less than \$3,000, and upon the donation account of a little less than \$4,000. During the remaining six months we need to receive from legacies not less than \$50,000, and from donations not less than \$250,000. We rely upon pastors and officers of churches to make it sure that an opportunity is given to all the members of the congregation to give something, accompanied by an earnest appeal that the gift be as generous as possible.

THE First Congregational Sunday-school of San Francisco again sends \$33, to supply its teachers for another year with the *Missionary Herald*. Do not Sunday-school teachers elsewhere need a missionary magazine as part of their outfit?

IN saying last month that the mission to West Central Africa had been "wholly maintained," from the portion of the Otis legacy set apart to new missions, account should have been made of several specific gifts for this mission, amounting to \$2,794.53, which have been sacredly applied for the object designated. Gifts for this or any other specific work under the care of the Board will always be welcome.

THE District Secretary of the Board at New York in reporting the receipt of many letters indicating an awakened interest on the part of pastors, says: "When the pastor cannot longer abide the general apathy; when he sees no hope for his church but in a revival of missionary interest, which goes to the heart of what is Christian in any church, there is hope that spring-time is nigh. Indeed, it is much as pastors will in this matter. When they are aroused, it means that a good many more will have to bestir themselves. How much missionary interest shall be in a church? What direction shall the offerings take? What relative importance shall be attached to this and that appeal, in the distribution of funds? All these important matters are governed largely by the attitude of the pastor, and next to him by the attitude of church-officers and Sunday-school superintendents. No man lives unto himself, indeed, but the pastor lives for many persons, and for a great variety of most weighty interests." Suggestions in regard to what is desired by pastors and others will be heartily welcomed at the offices of the Board in Boston, New York, and Chicago, and all possible aid will be gladly rendered those who seek to develop an interest in the work of missions.

MANY prominent men in the Methodist Episcopal Church are earnestly pleading for the establishment of a magazine which shall represent the missionary work of that denomination. Rev. Dr. Butler, in a recent number of *Zion's Herald*, attributes the decline in interest and in contributions for their missions to the discontinuance of their former monthly magazine, and the attempt to rely upon newspapers and transient publications for the dissemination of missionary intelligence. He rightly argues for such a magazine as a necessity for the vigorous prosecution of missionary work by any denomination. We sincerely hope that we may soon welcome a *Monthly Missionary Advocate* as the organ of the Missionary Board of our Methodist Brethren. They could hardly do a better thing for themselves or for the heathen world than to establish such a magazine. This is the kind of seed which brings a harvest. In the interest of the multitudes still without the gospel we wish that this seed could be sown more widely in our own as well as in other denominations.

MRS. C. H. HUBBARD, of Bennington, Vt., has sent the Treasurer the sum of \$1,000 to establish the "Norton Hubbard Scholarship" in the Ahmednagar Theological Seminary, of the Maratha Mission, thus perpetuating the name of a beloved son, and greatly aiding one of the most important agencies carried on by the Board. Similar opportunities are afforded in connection with many of our missions for the permanent investment of funds which shall yield most satisfactory returns to all who estimate gains according to the standards in use in the Kingdom of Heaven. In such investment there is no uncertainty—everything is sure.



THE striking change which has taken place in the forces engaged in foreign mission service within the past forty years, should be considered by those who seek to estimate the future progress of the work. The increase in the number of ordained missionaries connected with the American Board from the year 1840 to the present time, has been from 134 to 158, or only eighteen per cent. ; whereas the native agents, including pastors, preachers, catechists, and teachers, have increased during the same period from 122 to 1,717, or about 1,400 per cent. Hundreds of these native helpers are supported wholly or mainly by their own people. Christendom has not to furnish an army of occupation for the pagan world. Recruits are to be found in the lands which we enter, and now that the start has been made, these recruits may be expected to come forward even more rapidly than within the past forty years. In this view there is everything to inspire hope for the future. But it is not inspiring to note that the rate of increase in American missionaries connected with the Board is so small, though we do not forget that some who coöperated with the Board in 1840 are now laboring in other organizations.

SINCE this number of the *Herald* was mostly in type, word has been received that the "Morning Star" arrived at Honolulu, February 2, two months earlier than she was expected. She was compelled to return before completing her work at the Marshall Islands, on account of damage to her keel. A leak was discovered soon after the vessel sailed from Honolulu in June of last year. This leak gradually increased until November 11, when the "Star" was aground for a couple of hours as she was trying to enter the lagoon of Losap. In some way the leak was then stopped, but it broke out again on December 3, and increased so that the vessel made more than five feet of water in twenty-four hours, rendering it necessary for the men to be at the pumps day and night until December 9, when the harbor of Kusaie was reached. It was there decided to be unsafe for the "Star" to attempt to do the work in the Marshall Islands, but that after such repairs as were possible she should sail directly for Honolulu. This voyage was accomplished in safety though at no little risk. The reports brought by the "Star" are cheering, though incomplete. All the missionaries are well, excepting Mrs. Snow, who it is feared will be obliged to return on the next trip of the "Star." A small vessel, the "Julia," had been chartered at Honolulu to carry needed supplies to the Marshall Island laborers, sailing on her errand February 11. The "Star" will be ready for her regular trip in June.

SUNDAY-SCHOOL MISSIONARY CONCERT EXERCISES. — It is not our purpose or desire to monopolize the attention and sympathies of the Sunday-schools, but we feel deeply the desirableness of enlisting them, as such, in the missionary work of the church. To this end we purpose to offer them, probably about once a quarter, a Concert Exercise on some one of the great fields occupied. It is a flexible help which can be abridged or enlarged, with a good missionary letter written for the purpose to the 400,000 pupils in our Sunday-schools. Many have tried them and like them. But many have not. Why not? It is doubtful whether, for the Monthly Concert or the Second Service, occasionally, there is any better help in the same compass. Let them be tried as they are issued, Japan, *now*; India will be ready *soon*. The good judgment of pastors and superintendents will be gladly trusted as to the best time for taking the contribution.

COST OF ADMINISTRATION. — Through the generous contributions of friends of missions some years ago, for the specific purpose of reducing the administrative expenses of the American Board, the rent of the rooms at Boston occupied by its officers and by those of the Woman's Board of Missions, is provided for, and also about one third of the salaries of the Secretaries and Treasurer. This wise foresight of its benefactors enables the American Board to report that upon an average less than three per cent. of its annual receipts from contributions and legacies is expended for its strictly administrative expenses. It also expends about three per cent. in the important department of communicating missionary intelligence through the free circulation of publications, and through its two faithful district secretaries at New York and Chicago. The result is that the American Board is permitted to appropriate upon an average, not less than ninety-four per cent. of its annual contributions and legacies to its great missionary work abroad. For this thoughtful consideration of generous benefactors of other years, we have reason to be devoutly thankful; nor may it be amiss to suggest that donors of the present day possessed of the same intelligent foresight, may still further reduce or entirely meet this small administrative cost by additional gifts for this specific purpose. Should all our benevolent societies be generously remembered in the same direction, it would give a healthful impulse to every department of Christian benevolence at home and abroad.

THERE has been some dispute of late as to the state of public morals throughout Japan. Certain travelers have affirmed that the Japanese were in advance of us, and that Christian nations had no example of morality to offer them superior to that they now possessed. On the other hand testimony has been presented by some who have long resided in the Empire, tending to show that underneath a decorous outward appearance there was great laxity of conduct. A striking testimony on this point, and worthy, we must believe, of entire credence, appears in a vernacular paper of Japan, the *Osaka Nippo*. The *Hiogo News*, in quoting the article from the *Nippo*, speaks of it as "entitled to the consideration usually accorded to those who possess peculiarly reliable sources of information." This paper affirms, as if without any thought of contradiction, that there are no schools in Osaka where the life is not eaten out by immoralities. "Students who assemble here, long before they have become accomplished scholars, return to their homes, it is said to the extent of eight or nine out of every ten. They come from different provinces with high hopes and worthy ambition, but only a year or two passes before we see them, weak and without energy, returning home to implore the pity of parents and relatives, after which they are worthless, save to work in the fields." The statements made in this article as to the profligacy and licentiousness of the city are such as cannot be reproduced here. They show in the saddest way the need of the renovating power of the gospel. Let it be remembered that these statements as to social corruptions in Japan are made not by missionaries, but by the Japanese themselves.

OBERLIN sends a band of four to West Central Africa this month, Mr. Fay, Mr. and Mrs. Stover, and Miss Mawhir. Meantime the Oberlin China band is growing.

## THE BAPTISM WITH FIRE.

APART from the special "gifts" which it is the province of the Holy Spirit to bestow upon believers, there are several forms of his operation upon human hearts, of which three may be recognized with special distinctness. These three forms are clearly illustrated to us in the history of the apostles.

1. The Spirit comes to convert the soul. Without his influences no conviction of sin will be felt, and there will be no acceptance of the Saviour. The apostles when they were called by Jesus were moved by the Spirit to obey the call. Though perhaps they knew little of his person or his power they would not have been converted without him.

2. The Spirit comes to teach and to sanctify. This is a distinct work, and calls for a distinct operation of the Spirit upon the heart of man. Converted souls who have felt his regenerating power yet need a further impulse of the Spirit to lead them into all truth and to build them up in the likeness of Christ. This gift the apostles doubtless received in greater or less degree during these three years of their earthly companionship with Christ, and yet they received it anew in some peculiar way when the Saviour met them after his resurrection in the chamber whose doors were shut. There he breathed on them and said, "Receive ye the Holy Ghost." By this new impartation they were enabled to understand, as never before, the things of Christ, their doubts were removed, their faith strengthened, their hearts cheered. They were thus brought into an attitude of prayer and communion with God, waiting patiently on him for the fulfillment of his promise and ready for his work wherever he should call them to it. This gift of the Spirit secured for the apostles something that was a great advance upon what they received at conversion. It brought them from the infancy of their Christian life into a high spiritual state so that they abounded in love and knowledge and faith.

But though this second gift of the Spirit was of priceless worth to the disciples, there was another form of his coming, which, as Christ told them, was to be in some respects of still greater importance. What was that coming? The apostles might be in doubt as to the Saviour's meaning, but he who had breathed on them, saying, "Receive ye the Holy Ghost," said also at the same time, "Ye shall be baptized with the Holy Ghost not many days hence." The promise is of another impartation of the Spirit, and for a different purpose. The fulfillment of that promise at Pentecost shows us what was meant by it. We there learn that —

3. There is an impartation of the Spirit by which Christ's disciples are made the channels of converting power. By gifts of this Spirit, received prior to Pentecost, the apostles had been first converted and afterwards illumined, but on that day came a baptism of the Holy Ghost which was as by fire. In that baptism they received a power before unknown to them. They were made bold to preach, and at the same moment men were made quick to hear. What they felt they were able to make others feel. This gift, it is said, came suddenly and from heaven. Its outward symbol was the tongues of flame; its real power was in the utterance which the Spirit gave the disciples. Preaching in the might of this Spirit their hearers were brought both to a conviction of their sin and to an



acceptance of Christ. Nor was that power limited to one day when three thousand were brought under conviction, but day by day afterwards the Lord added to the number of believers.

Let it be ever remembered that though it was accompanied by certain miraculous endowments, like healing and the gift of tongues, necessary for that time, but not necessary for all time, in its essential features the Pentecostal baptism was not designed to be a solitary event. It was but the beginning of the dispensation of the Spirit. Like scenes are still to be looked for. The baptism then bestowed is still promised. Are Christians of this day apprehending and seeking for this form of the Spirit's coming? They think of him as coming to convert their souls; they are asking his presence to instruct them and comfort them and sanctify them. But many seem to be looking for nothing beyond such a breathing of the Spirit as shall give joy and peace to their own souls. Ought we not rather to be anticipating and importunately asking for that special form of the Spirit's coming which shall clothe us with a power not of earth? It were not enough even could we feel the breath of the glorified Saviour saying to us, "Receive ye the Holy Ghost," if that gift were only for our conversion or our sanctification. That were much, but there is something more, even for us, as there was for the apostles. And for that further gift of the Spirit which shall make of us the mighty agents of God for the awakening and conversion of men we should ever be looking and praying. At home and abroad, in Christian as well as in pagan lands, among ministers and missionaries, this baptism of fire is the great want. Is the want felt? Are we distinctly recognizing the need of this form of the Spirit's coming, and are we awaiting the supreme gift with earnest longing and with prayer?

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### HELP THOSE WHO HELP THEMSELVES.

MANY letters recently received from several of our mission fields bring striking evidence that the converts to Christ in regions lately in utter darkness are not merely receiving what is brought them, but are putting their own hands to the work of maintaining and spreading the institutions of the gospel. These letters have been written in most cases because of reductions made in the appropriations for the present year to the several missions, which reductions were deemed necessary in view of the fact that the churches at home had not responded to the call for an advance in their contributions. As it is the first duty of the Board to support the missionaries it has sent out, these reductions of course fell chiefly upon the native agency. This is a most important part of missionary work, to increase the numbers and efficiency of these native agents, yet if retrenchment is essential somewhere, it must come here. It was a sorrowful thing to do and yet it was hoped that the native communities in the several fields, under the spur of necessity, would rouse themselves to yet greater efforts towards self-support, and so the trying experience would prove a not unmixed evil.

The responses that come from the missions to the notice of these reductions indicate that the people are giving most generously, though in most cases out of



their deep poverty. It was hoped that throughout Turkey the native churches would be able during the present year to make a long stride towards self-support, but while the people seem ready to do what they can, they can do but little. The exactions of government, the utter prostration of business, the insecurity of property, the failure of crops, all combine to deprive the people of the power to do what they would. Dr. Wood, of Constantinople, quotes from a letter received by him from the native pastor at Broosa, who says: "Speaking generally the business of the Evangelical brethren has fallen off 90 per cent., and the distress increases daily. Many persons, instead of contributing towards their pastor's support, look to him for help to get their daily bread. With great pain I foresee that the school on which so much labor has been bestowed we shall not be able to carry forward unless God shall bring us some special aid." A similar report comes from all parts of Turkey. Yet even these impoverished people are asked to give and they do give most liberally, judged by any standard known in Christian lands.

In the Maratha Mission, in Western India, the people are just beginning to recover from the disastrous famine which lately desolated the land. Dr. Fairbank reports that though none are starving near his station, Wadalé, "the whole community is suffering from bad times, that are bad beyond anything America ever dreamed of." Yet at this very time "The Union" of the native churches has inaugurated a movement looking towards the speedy self-support of all these mission churches.

From Southern India, Mr. Rendall reports that most of the 2,591 church members connected with the Madura Mission "are from the lowest castes and are day laborers, earning not more than *ten cents a day*. Yet most of them give something and they are giving more and more liberally each year." Mr. Howland says that "some of these people live in a hand-to-mouth way that would startle the people in America." He speaks of certain Christians who live on \$6.00 a year, who yet contribute of what they have. Possibly it is at times only a handful of rice from their scanty store.

From a letter written by Mr. Tracy, of Tirupuvanam, we must make a more extended extract. He is reporting the gathering of native Christians from many villages at the central station, held in January last, for the double purpose of a social reunion and of bringing their annual *Kalaïam* offerings for benevolent purposes. These *kalaïams* are earthen pots in which are deposited, during the year, the gifts of each individual or household. At the meeting on the previous year each congregation had voluntarily pledged itself to endeavor to raise a certain sum within the next twelvemonth. Mr. Tracy says:—

"Through the year they did what they could in their *ordinary* offerings, being never suffered to forget their *kalaïams*. The year wore away, and they came back once more to compare results. The interest elicited was a pleasing sign, and as the breaking of *kalaïams* went on it became evident that the pledges had been mostly fulfilled. The total amount was fully up to the sum pledged; an advance of one half on the previous year!

One congregation consisting mostly of women, whose dependence is wholly upon their daily labor as coolies, gave \$3.50 and a little over. They had pledged \$3. If anybody is disposed to say that three dollars and fifty cents is not much, let me say that it is at least ten per cent. of their probable earnings for the whole year. They

are poor : they own no fields : their clothing is of the scantiest and often quite insufficient : the houses in which they live, though clean, are such as would in any civilized country be disowned as human habitations. Yet being constantly reminded of God's love, and of his gifts to them, they have given thus generously. Nor is it a spasmodic effort : they have been growing into it, and theirs is a spirit of real self-denying benevolence. I doubt if any church or congregation in the home land can show so good a record.

"Another congregation, in less favorable circumstances, because less able to obtain work, and one which has given generously of its labor toward the building, last year, of a small church, gave between \$1.50 and \$2.00. Of their poverty I need only say that their women have not sufficient clothing to properly cover their persons. They would clothe themselves if they could. Their houses are the merest hovels, well ventilated over head, indeed, but not otherwise well at all. Their contribution was probably ten per cent. of all the money which they had received during the year. Besides this they had given nearly half as much in Sabbath offerings during the year. No mean record, it seems to me.

"I will not multiply illustrations. I am convinced that the native Christians of this district are having the matter of benevolence kept faithfully before them, and that in proportion to their means they are making a far more generous response than thousands upon thousands in America."

Such are some of the people we are asked to help. Are they not worthy of our aid? Do we wonder that our missionary brethren unite in saying that if Christians in America could only see how deep poverty is joined with riches of liberality in these disciples lately brought out of heathenism, there would be no lack of funds to assist them? Do the Christian churches of America wish their Board to cut down appropriations in aid of such poor saints, involving the dismissal of pastors and teachers, and the closing of chapels and schools?

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## SHORT-SIGHTED SYMPATHY.

BY A MISSIONARY.

THE attempt of a missionary society to introduce self-support among the churches of its fields is apt to produce a certain degree of irritation among its beneficiaries. In some cases this irritation manifests itself at every step of the gradual progress from dependence to an entire assumption of the burdens of self-support. A proposal to pay the salary of a preacher may come as a surprise to those who have attached themselves one by one to the audience of a missionary. Such audiences are commonly made up of people who are poor to a degree difficult of realization by American Christians. In their poverty such people may quite naturally regard those who call for money contributions as being either careless or ignorant of the sharp pangs of their struggle for a livelihood. Then, when they find the demand urged with firmness, these people may easily incline to criticise with more or less vehemence the policy, aims, and common sense of the missionaries who have been charged with the service of the gospel in their district.

In such a case the anxious beneficiary remembers that missionary funds come from the full coffers of a nation long blest with plenty. He remembers that

this nation sends out missionaries in fulfillment of an obligation to serve Christ by enlightening the dark places of the earth. He can readily, therefore, regard the missionary who would diminish the annual grant in aid, as an obstructor of the needful exercise of Christian benevolence on the part of the favored people to whom God has entrusted money for benevolent purposes. It is but a step from this frame of mind for the troubled beneficiary to decide to appeal from the Missionary Agency directly to the churches that support the agency. The churches will, he thinks, take into account his peculiar inability, his crushing poverty, and will spare him the smart of the terrible self-denials proposed to him.

Not every beneficiary thus receives the proposition to assume the burdens of the Christian institutions from which he has received benefit. Many nobly put their shoulders to the hard work. But there are, and ever will be, many mission churches which object, complain, and seek to escape self-denial by appeals to the generous hearts of the public. This is the experience of both home and foreign missionary societies.

Now American and English Christians are warmly sympathetic toward the needs of less favored brethren in Christ. When they hear it said that missionaries show a lack of sympathy for the feeble churches whose struggles with poverty are graphically set before them, they quickly express their regret, not only in words, but in the more tangible form of hard cash. Both forms of expression rivet permanently the chains of dependence upon the mission church that has thus learned to regard its view of self-support as correct. The sympathy thus manifested is a very short-sighted sympathy.

The cry for help sometimes heard from members of mission churches is called forth by a desire to obtain from a generous public, schools, preachers, churches, which a missionary Society seems to deny. But the Society does not deny to these people one of these blessings. It merely attaches to the enjoyment of them the condition of payment by the people of a practical and reasonable share of their cost. The condition imposed by the Missionary Society is a part of the education of the novice in Christian modes of living. A manly spirit of independence must be fostered among the newly founded churches. If the Society were to fail to include this branch of education among its aims, the very men who pity the privations of the mission churches would be crying out against a system calculated to pauperize converts.

The sympathy which hastens to aid churches to escape from hardships incident to self-support is then very short-sighted. It does not take in the whole case. It may relieve a momentary pain, but it interferes with a needful growth. It is like the sympathy which might pity the fledgelings thrust from the nest by the parent birds, and so prevent the young ones from learning the uses of their wings.

Christians at home should not interfere in a mission field to prevent the education of the churches in the direction of financial independence. The agents of the Missionary Society are on the ground. They understand the abilities and disabilities of the people. They ought to be trusted to use tenderness as well as firmness in urging the young churches into independence. The object in view is one which approves itself to every conscience, but the work is difficult at its best.



Let Christians look at all the facts of the case, and then with a large and wise sympathy help on the work that must sometime be done. Let them gladly take by the hand men who come from mission churches to seek from the public money denied by the Missionary Society. But while taking them by the hand in brotherly fellowship, let them clearly and affectionately advise steady, manly self-help. Let them explain that the American churches will not consent to render permanent support to churches and schools established by their missionaries. Let them show how truly the painful progress towards self-support is progress towards Christian manliness. But let them firmly refuse to give private pecuniary aid to applicants from churches in missionary fields until they have first learned that the suppliant church has raised a fair proportion of the sum needed, and has been refused aid from the Missionary Society because of a lack of funds.

By such means a liberal and wise sympathy will impart energy to the feeble will of the people, and will hold up the hands of the perplexed missionary in the field.

## LETTERS FROM THE MISSIONS.

### Dakota Mission.

#### THE INDIANS AT STANDING ROCK.

REV. A. L. RIGGS, of Santee Agency, has been visiting recently the Indians on the Cheyenne and Missouri rivers, and writes as follows from Standing Rock (February 7), an Agency about one hundred and fifty miles up the Missouri from Santee: —

“There are now drawing rations at this Agency about 5,500 Indians, of which number about 2,500, or rather more, were brought here by the military last summer to spend the winter. A few hundred more were also brought here at the same time, who scattered, mostly going to the Cheyenne River Agency in the fall. Of the 2,500 now here, a large number, fully 1,500, will go to other Agencies in the spring, the rest will settle in connection with this Agency in all probability. I have made but little inquiry regarding the Indians formerly belonging here. These are pretty well scattered out, living in houses and on little farms of their own, extending along the river from the *Canon Ball* on the north to the *Grand River* on the south.

“The Uncapapa Indians are encamped in the willows south of the Agency, about four miles from here. The main body of

all the other bands (Minnekonoux and Oglalla) that were brought in as prisoners, are camped back from the river in the creek and ravines some four or five miles out.

“I brought from home a young man, Clarence Ward, and his wife. In making preparation for this work I had a large tent made, after the Indian fashion, and containing nearly one hundred yards of cloth. This was made by our Indian women of the church, aided by Mrs. Henry Riggs and Miss Collins. On arrival at the Uncapapa camp our tent was pitched in the midst, first with short lodge poles, such as we could cut near by. The next day longer poles were cut and brought from a distance. By this time Clarence had found several relatives among the people, an uncle and a cousin or two, and the wild women peeled the bark and trimmed up our poles for us, and the big tent soon stood conspicuous among its fellows. By the time this was done it was Saturday. I had visited the agent; had enjoyed sitting down at a table, and an easy bed again.

“Sabbath morning we tried to induce those about us to come in and worship. Quite a number had already been in before, and had coffee and food, yet we could



get but six men, two women, and two babies to join us within the tent. Some thirty or forty gathered outside. Our service was short, and when through I said we would have another meeting after sunset. The second service was quite well attended. I am very well satisfied with the beginning, as the night before an Indian in camp by us was shot by another Indian, and there was considerable excitement over it. The man will hardly live; it is an arrow-wound through the abdomen.

"Our beginning is being made with the Uncapapa Indians. These are Sitting Bull's people. Sitting Bull himself, and somewhat less than two hundred in all, are at Fort Randall, as prisoners. His chief man is with the people here. No restraint is placed upon these late hostiles in any way. Mr. McLaughlin, the Agent, seems to act wisely in managing them, and they *talk* very well. In the spring I imagine that the bulk of the Uncapapas will settle on *Grand River*, up the stream from its mouth, where the former Agency had its site on the Missouri. This is what they are looking forward to.

"Of what we may be able to accomplish here, I can say nothing. Whether the Board will care to take up a new station or not I do not know."

#### Zulu Mission.

MR. TYLER, who had an enforced absence from his station, under a physician's orders, writes thus from Umzumduzi, December 28, 1881:—

"I am thankful to say that I am back again in my African home, having landed on the 22d inst. Mrs. Tyler held the fort well during my absence. I am delighted with the improvements I see on the station. My health is much better than when I left Boston. I behold the finger of Divine providence in directing my return, and hope with care to be able to work many years longer in this part of the Master's vineyard.

"Though I reached my station Saturday evening, my return was noised about, and I found a large number of natives to

welcome me on the Sabbath. It was a rich treat to be permitted to preach again in this beautiful language. The native preacher, who was Mrs. Tyler's right hand man during my absence, proved reliable.

"The natives are inquisitive in regard to all new matters both temporal and spiritual. They are just now anxious to know what is to be done with Cetewayo, and say he will rule the Zulus better than the Englishman, John Dunn, who has, they say, 'a white skin but a black heart.' One wanted to know all about the telephone, and after it was explained to him, replied, 'O white people, nothing conquers them but death.' Another added, 'It seems as if they will soon conquer even that.' They rejoiced to hear that the *whole* Bible will be given to them in a few months, neatly printed in their own tongue. The general improvement and religious tone impress us pleasantly."

#### THE INTERVIEW WITH UMZILA.

A somewhat more extended report than that published in the last *Herald* has been received from Mr. Richards. We give here his fuller account of the second interview with the king, together with some general notes upon the results of the expedition. Of the interview with Umzila Mr. Richards writes:—

"On Monday, at 6 A. M., he sent for me, and I went, and found him on a mound just in front of the gate to his kraal. After the usual salutations the king asked me to repeat what I had previously told him, so that Magajou, who was now present, should hear. I did so. Then many questions were put on many subjects. Could I pull teeth? Could I put them back again? Could I cure various diseases? Could I make powder? This latter question he discussed at length. I finally agreed to tell them how it was made, but they must find the ingredients and do the work themselves. Magajou was quite imperious about the powder, and made it a *sine qua non* of our returning. He said he must be taught to make powder first, then we could go on with our ordinary work. But Umzila had previously indicated his own mind by asking that when I came again I

should bring so and so. Furthermore he did not insist on our bringing powder so much as on bringing our wives. He wished us to come to stay, if we came at all. Then there was a show of the presents, and further business was delayed for the time. The thing for which the king was most grateful was an old copy of the Testament, much used by Mr. Pinkerton on his expedition. He sent a special messenger four different times, through a heavy rain, to thank me for the book."

#### THE PORTERS. THE DONKEYS.

"The porters were exceedingly well behaved. Several times they went from sunrise of one day till 9 or 10 P. M. of the next without food, save such as they could pick from bushes by the way, and they never came to me with complaints. They chose the route, and when food was wanting they held their peace, took an early start in the morning, and went till they found it. They carried their sixty pounds each for a distance of 82½ miles for \$7.50. This was paid them in cloth.

"The donkeys proved themselves to be all that could have been expected. They ate but little, drank little, gained in flesh, and would carry a man twenty-five miles in a day. They were slow in their movements and would not keep up with the porters, but we all came together on the halts that were made at every shade-tree and watering-place. They were stung by the tsetse several times without any visible effects. I washed them in ammonia, however, every morning while passing through the fly district.

"The country from the Portuguese lines to the Sabi is almost a dead level. We saw no hills, but one river, the Chipumbi, before reaching the Gabula; no rocks, no stones, no large trees, nothing but grass twelve feet high, or paths through the ashes where the grass has been burned. There is little or no water away from the rivers, and the land seems almost uninhabitable. On the banks of the rivers are flourishing fields of native crops. Cotton grows wild, and in goodly quantity."

#### THE COUNTRY.

"The Sabi valley is one delightful gar-

den; sweet potatoes, peanuts, corn, amabele, pumpkins, beans, and izindhloob being the chief products.

"After leaving the Sabi the country was rocky and covered with underbrush and thorns. Emerging from this we gradually ascended until we reached the plain on which Umoyamuhle is situated. My aneroid, as does that of Mr. Baines, marks this plain at fifteen hundred feet. Just across the little river, at the back of Umzila's kraal, the hills rise from one thousand eight hundred to four thousand feet high, extending north to Mt. Tshamatshama. Umoyamuhle is to the south of a range of hills, which are south of the Umswaliza River. This whole Umzila district very much resembles Natal in hills, bush, and climate, and no doubt the same crops will grow here as in Natal. I consider this whole range of territory as healthful and inviting to missionary enterprise.

"From Umzila's, to the eastward, we descended till we reached Makupi, and from there to the coast the country consists of vast level plains. Makupi is situated in a dense rubber bush which is eighty miles through. From this rubber bush to the coast food and water were very scarce, and the kraals far apart. There were large herds of antelope, buffalo, and eland, but it required an experienced huntsman to secure any game. The herds remain in the center of a large plain, and when disturbed they do not leave the plain but caper about in it, and always just out of range of the best gun made. Wherever game is found the tsetse fly abounds. This destructive little creature, with his wings folded like a pair of scissors, resembles an ironclad monitor in appearance, and in operations, too, for that matter. Our dog lived till we reached Umlaus, having passed the fly district in safety. But it was of no avail, for at Umlaus he was devoured by a leopard."

#### THE PEOPLE.

"I found the people to be most numerous in the Portuguese territory, and the next most populous district was the region of the Sabi, and after this Umzila's vicinity. There are, however, an abundance of

people within reach of missionary efforts in any of these localities. On the Sabi and beyond, the kraals contained either eight, sixteen, twenty-four, or thirty-two huts, according to the wealth of the head man of the kraal. The kraals are as near together on the Sabi as in the Portuguese region, but not so prosperous. They are in these places from four to six miles apart. At Umzila's, after leaving a few clusters of huts close to the royal kraal, on going eastward it is fourteen miles to the first kraal, fourteen miles more to the second, and on an average from Umzila's to the coast the kraals are nineteen miles apart. To the north and west of Umzila's, I am told that the kraals are much thicker than to the south and east. All the people were far better clothed than in Natal. The men dress in skins alone, and are well covered from the hips to the knees. Often a fine skin covers the body from the shoulders to the feet, both before and behind. The women also were clad from the hips to the knees, but with cloth instead of skins. To one traveling through the country, native modesty in both men and women seemed to be strictly regarded. If the porters wanted water or wood day or night, two or more always went together, —one to report any misdemeanors. If men and women went at the same time for water the two parties were totally oblivious of each other's presence. So far as I could judge, I would that the civilized of Natal were more like the heathen of Umzila's land in matters of dress and propriety.

"The people from Inhambane upwards build quite fine huts. They are usually about fourteen to twenty feet in diameter, as high as they are wide, and with an upright wall six feet high, and floor and wall cemented with white ant clay. The door resembles a woodchuck's hole more than an aperture for human beings to enter."

#### RELIGIOUS IDEAS. TWO RACES.

"The people have an idea of a creator, not altogether incorrect so far as it goes. They call him the Nkulunkulu, the 'Great Great.' The creation of the world and the headship of all power is ascribed to him, but in a very general and quite in-

definite manner. Superstitions of various kinds are denoted by the bones and skulls of animals hung up in the trees of a kraal as tutelary deities. The people have an idea, probably obtained from Natal, that it is not well to work on Sunday. They do not observe the Sabbath, however, unless it is convenient.

"The people are divided into two classes, the Amatonga (the original owners of the country, but now the plebeians), and the Amanguni (the Zulu lords with Umzila for their chief), who wrested the land from the Amatonga. Umzila controls the Amatonga, who are in the large majority, by placing an Amanguni for a chief over every five or six kraals. This prevents amalgamation and sudden revolts. The Amanguni speak the pure Zulu. The Amatonga have a dialect of their own, but are quite familiar with the Zulu, though they do not use it. Zulu is the court language of the kingdom. Umzila collects skins for taxes from all his people. His system is good though extreme, as he takes away anything he can find in the way of skins, save what the people wear at the time of taxing. These taxes sustain his army while in the field. All his able-bodied men are soldiers, though they live at home. They are a kind of minute militia-men. The Portuguese soldiers of Chiluan and Inhambane are nearly all men who have served in Umzila's army. The Governor of Chiluan said that he dare not take them to the main land lest they turn traitors and fight for Umzila. Chiluan and Inhambane have each about two hundred of this royal kind of soldiers.

"Divine Providence was round about us from the first to the last. There was but little sickness; we were not obliged to travel on the Sabbath save once only, and then for lack of water; food and water came to hand before the hour of extreme need; the king's heart was softened and he granted our request; provision was made for our transport where we least expected it, and all things were made ready before us, where human agency seemed unavailing.

"Thanks be to God for all his mercies. And now that the way is opened, let us unite in prayer to the Divine Master for



good and faithful men to enter in and reap the harvest of souls for the kingdom above."

### Mission to Spain.

#### PROTESTANTS MOBBED.

REV. THOMAS L. GULICK, writing from Zaragoza, January 13, reports the following case of bitter persecution at Unzué, and of remarkable deliverance granted him in an hour of peril:—

"Among the mountains of Navarre, a few miles from Pamplona, the compact little village of Unzué nestles at the foot of a rocky hill, and looks out upon a plain covered with a forest of ancient oaks which extends between it and the railroad station about a mile and a half away. This peaceful-looking village has lately been the theater of some strange events.

Two years ago, Cipriana and her husband Andrés, Christians who live in Pamplona, went to visit her mother in Unzué, her former home. They distributed copies of the gospels and tracts, and spoke to their neighbors of the love of Christ and of the free salvation through him. At night their house was attacked by a mob with guns and stones, several shots being fired through the doors and windows. The house was considerably damaged, but the inmates escaped with their lives. Last October they again visited their village, and again at night the house was attacked. Two bullets which were fired through the window were flattened against the wall of their bed-room, and fell by the side of their bed.

"In the house next to them lives Josefa, a poor widow, with her aged parents and three young children. As the attack was going on, Josefa heard Andrés and Cipriana praying for their enemies that they might be forgiven and converted. This made a profound impression, and she said to herself, '*This must be the true religion.*' She knows how to read, and from that night has taken the Bible as her only guide. In the face of all the persecution she began to confess Christ openly. On the night of the 20th of November the enemies began an attack upon her house also, and every night for seven nights in suc-

cession the two houses were besieged with stones and guns. Two doors and five windows were demolished. Bureaus, cupboards, dishes, and inner partitions were broken to pieces. The roofs were in ruins, about half the tiles being broken.

"Perhaps some one may wonder where were the authorities all the time? 'Sound asleep,' of course. Between the priest, the alcalde, and the town council a supper had been given to the mob, and six dollars was offered them to drive Josefa out of the town. The sixth day the alcalde received a message from the governor in Pamplona, telling him he knew what was going on, and that it must be stopped. It is known that the message was received and read the same day, but that night the attack was more furious than ever. Josefa's aged father, while in bed, was hit by a heavy stone in the forehead, which cut an ugly gash and left him senseless. His wife and daughter dragged him into a corner, where he remained insensible for a quarter of an hour, and nearly bled to death, as his doctor told me. The next morning Josefa escaped for her life to Pamplona, leaving her three fatherless children with their grandparents. I found her a few days after in the house of our good evangelist, Don Eulogio Maté, in Pamplona. I decided that it was my duty to visit Unzué to strengthen and comfort the persecuted, and went on Tuesday, December 6, with Don Eulogio. We found everything in the two houses in ruins, as we had been told. In some of the rooms the stones had been piled up; from others they had been thrown out into the street. One woman had her pocket full of bullets which she had picked up in the house. I have before me two which were flattened against an inside wall. There were stains of blood on the bed and other parts, but most had been removed."

#### ASSASSINATION ATTEMPTED.

"By half-past five o'clock P. M. it was dark, and Don Eulogio feared it would not be safe to return to the station through the forest, but we decided that it was best to do so. We took a winding path through the forest, and reached the station in



safety. I had just opened the door of a car, and was on the point of entering with Don Eulogio, who stood beside me, when two or three men fired upon us from behind a wall about four yards off. I instantly turned in the direction of the flash, when I saw two men fire again in my face. Two bullets went through the glass of the door, within three inches of my head, making two smooth, round holes the size of my finger. More than eighty shot of different sizes struck the side of the car, but not one hit either of us. This was the more remarkable, as it was bright moonlight, and our assailants were so near to us. We were standing quite still, talking, with our backs towards them, and they had the wall to rest their guns on and take deliberate aim.

"The Pamplona and Madrid papers, which reported the affair, said our escape was miraculous. There were about five persons in the car, and though they were greatly frightened, no one was hurt. Several people on the train saw the firing. We learned afterwards that our enemies had lain in wait for us in the forest, expecting to assassinate us there, but by an overruling providence, not knowing the road, we had taken a longer path. It appears that the priest had said, before we left the village, that were it not for his 'corona' (shaven crown) he would kill us *himself*. This priest had been driven out of another village for immoral conduct."

#### FROM SANTANDER TO SAN SEBASTIAN.

Rev. William H. Gulick and wife have, for reasons connected with the more vigorous prosecution of their missionary work, removed from Santander to San Sebastian, a city on the coast near the French frontier. Of their departure from their old home Mr. Gulick writes: —

"There were many serious faces at those last meetings, and our personal friends sorrowfully counted the passing days. Then came *the* 'last meeting!' It was the Tuesday evening prayer-meeting, after which we remained for an hour in social intercourse, distributing simple refreshments, and saying familiarly our last words. It was touching to see the

deep feeling shown by many; and it caused us no slight pain to bid good-bye to the good people, many of whom had stood by our side for years, and whom we had seen endure many and great trials because of their love for the Gospel.

"On the 30th of this month, January, it will be ten years since my wife and I, in company with my brother Luther and his wife, crossed the French frontier and passed our first day on Spanish soil in this city, which we then little thought would ten years later be our home and the center of our work. During this time it has been our great privilege to have been the means in God's hands of preaching the Gospel in the provinces of Santander and of Bilbao, and of founding churches in the capitals of those provinces, and of reaching with Christian influences many villages around those important centers. As we look back over these years and remember their trials and recall their mercies, and note the progress of the Gospel in the field in which we have been permitted to work, we are filled with thankfulness for all that God has done for us and by us. We especially rejoice that we have been permitted to do something towards spreading a knowledge of the Gospel in this fanatical part of Spain, and that we are now called to build up another 'light-house' on this stormy coast."

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#### European Turkey Mission.

#### THE PEOPLE OF MACEDONIA.

MR. JENNEY, of Monastir, reports of an extended missionary journey, occupying seven weeks, during which he had visited fourteen places for evangelistic work. He writes as follows of the ignorance of the people and the opposition of the Greek party: —

"My heart was saddened as I saw the great ignorance of the people on religious matters. I asked hundreds of times, 'What is Christianity?' or 'Why do you think you are a Christian?' and never received an intelligent answer. The priests are, as a rule, of the lowest class and with scarce education enough to read, while not one in twenty knows or cares to know

what he reads. With such leaders, or rather hinderers, what else can be expected of the flock? Besides this, the language used in the church service has been for centuries the ancient Greek, which no one understands.

"Not one in twenty of the Christian population of Macedonia is Greek, or uses the Greek language. The large majority are Bulgarians. Next in numbers come the Wallachians and Albanians, and last of all the Greeks. Some of the Wallachians use the Greek. Few of the women can more than pass the compliments of the day in that language. These are all counted as Greeks by the Greek party. Two thirds of the so-called Greek party would leave the Greek church and join the Bulgarian if they dared to. The declared aim of this Greek party is, by fair means or foul, to require the Greek language to be used in all the churches and schools so as to make a stronger claim before the Powers that Macedonia should be ceded to Greece. This nine tenths of the population do not desire.

"It is understood in many places that if one expresses a strong desire for Bulgarian schools, he will be accused of being an insurrectionist, and sent, if possible, into exile. The poor victim thus falsely charged must either leave, or pay a large bribe for his release, often amounting to \$500 or \$1,000. To escape this tyranny of the Greek bishops many in several of the cities and villages near Salonica have joined the Catholic party so as to secure the aid of the Austrian and French consuls. They know no more of Catholicism than they do of their own faith. The service in these churches is not Catholic, but the old form in the Slavonic and Bulgarian languages, except that the Catholic bishop when present prays for the Pope of Rome. All that these people gain is the use of the Bulgarian language and the protection of consuls. This contest between the Bulgarian and Greek parties is the greatest hindrance to our work."

#### GRATITUDE EXPRESSED.

"The Bulgarians everywhere welcomed us, saying, 'Had it not been for your

society we would still have been sleeping under the sounds of a dead language.' 'The Americans have given us the Word of God and many other books in pure Bulgarian, and these have awakened in us a longing to know more and be a nation.' Next to the Bible the Bulgarians are very thankful for the *Zornitza*, and many, especially teachers, said 'we owe the Americans a debt of gratitude which we can never repay.' Our paper has broken down opposition to us and our work. Many declare that all that is necessary to make a man a Protestant is to read the Bible with care, and that the intelligent people of Macedonia are Protestants. This is true. But, alas! Protestantism is not always connected with a changed heart.

"We found some who had decided to be on the Lord's side, and some who earnestly asked us to pray for them, and declared their intention to seek the Lord at once. One when told by his parents not to attend our services, replied, 'I went there to find Jesus, and I have found Him.'"

#### EARNEST INQUIRERS.

"One lady teacher was led to come to the house where I was staying, and having seen one error in her old faith, eagerly, for five and a half hours, urged us to show her what is truth. Then — past midnight — almost passionately she asked, 'Can I have the same joy in Christ that you have?' How delightful it was to point that earnest soul to her Saviour. As I told her to pray, she said, 'Teach me how to pray.' Words can never express the joy I felt. As I bade her good-night, which should have been good-morning, I felt that the morn of an eternity with Christ had dawned on her soul. It seemed as if I could cross a thousand seas to have the joy of rendering such a service to one soul.

"Each night we praised God for golden opportunities for presenting divine truth. Generally we were kept up till midnight talking about the way of salvation. We felt that the time was too short in each place to do all we desired to do, and often we were entreated to stay longer. I did not find a man who could read who had not a portion of the Bible.

"A marked feature of this tour which made it differ from other tours, was that less time was spent in overthrowing error, leaving more opportunity for the consideration of the essentials of Christianity. Satan is working hard through the Greek party, but the Holy Spirit is also striving, and will triumph. The knowledge of the truth is wonderful; the fields are white already to harvest. O for a Pentecostal presence of the Holy Spirit!"

#### LAWLESSNESS.

"Wherever we went we were made sad over reports of robberies and murders. One man was robbed of \$440, and then cut to pieces. Another, with his Turkish guard, was robbed, killed, and quartered while we were at one place. At Steep a murdered man was brought by our khan in a cart. We arrived at Doeran Saturday evening, and on the following Monday, on the same road which we had passed, fifteen persons were robbed of everything. Wounded men described to me the attack and death of comrades until my blood ran cold. When a wounded man presents complaints to the government, he is told to bring forward the murderers, and 'the government will attend to them at once.' Many of those who have seen a murder declare with oaths that they know nothing about it, lest they be accused of the crime, or imprisoned as witnesses for months. Officials having secured large sums from bribes for release from prison, arrest innocent Bulgarians as insurrectionists, and after tormenting them for weeks by heavy irons about their necks, release them for some large sum. Highway-robbers and murderers are let loose in the same manner."

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#### Western Turkey Mission.

##### OUT-STATIONS. THE CIRCASSIANS.

MR. BARTLETT, of Cesarea, writing January 2, gives the following report of some of their out-stations:—

*Azizia.*—"This is a thriving town, nearly fifty miles southeast of Cesarea. Until the present year the place has been occupied only a few months at a time by

students during their vacations, and is one of our newest out-stations. The population is mixed, Turks, Armenians, and Circassians. Most of the Armenians have removed there from prominent centers of trade in this part of Asia Minor, as Cesarea, Sivas, Gurun, Arabkir, and other places. The Circassians have come from the region of the Caucasus Mountains in Russia, and there are some sixty villages of this class of people, occupying the territory lying between Azizia and Sivas.

"It is well-known that the Circassians are, everywhere, noted for their predatory habits, and for the past few years they, more than any other class, have rendered the roads in Asia Minor unsafe for travel. Yet it is worthy of note, that the traveler is nowhere safer than in their immediate vicinity. They are very hospitable to strangers, and their depredations are, generally, committed *at a distance from their homes.*

"At Azizia the little congregation of half a dozen families have recently secured a much-needed place of worship. They have purchased a house in a very eligible locality at an expense of \$175. The brethren are, most of them, very poor, and to raise even \$66 of the \$175, as they propose to do, requires earnest effort. Their present preacher is a son of Pastor Mekaïel, one of the most devoted Christian workers we have known in Turkey; formerly pastor of the church in Tocat, subsequently preached in Sivas, and still later in Chomaklu in the Cesarea field. The good man died, in the triumph of faith, less than two years ago, and his son gives promise of a useful life in the same service. The other out-stations visited were Jujune, Chomaklu, and Everek. At Jujune the little band has been weakened by the removal of two of their number to another town, and by the apostasy of a third. We have given them for preacher and teacher a young man of but little education and experience, who receives a salary of \$5.50 per month.

*Chomaklu.*—"A visit to Chomaklu made our hearts ache. Never have I seen a congregation so utterly discouraged. With a very few exceptions the brethren



are dependent for their support upon the *gum tragacanth*, which they collect upon the mountains during the summer months. But this year the crop was almost a failure, and the price of the little they did collect was very low. As a consequence nearly one half the Protestant families are already reduced to great want, and are in positive need of aid to keep them from starvation.

*Everek.* — “We found the congregation at Everek in a more hopeful condition, though they, also, are feeling seriously the pressure of hard times. For some months past there has been an awakening, probably hitherto unknown, among the old Armenians in Everek. Two congregations meet every Sabbath, and spend several hours together in the study of the Scriptures. These congregations number, if I am rightly informed, from forty to sixty persons each, most of them intelligent, thoughtful men, and are led by two teachers of their public schools. One of these teachers has, however, quite recently been dismissed from the school, on account of his sympathy with Protestantism, and his persistence in instructing his pupils in the Word of God, but he remains firm in his purpose, and appears to be a truly converted man.

“Among the women, also, there is an earnest spirit of inquiry, and our Bible-reader is welcomed everywhere. We have much hope for Everek that in the near future marked progress may be witnessed.”

#### Central Turkey Mission.

##### A JOYFUL “NEW YEAR” AT ADANA.

THE last number of the *Herald* contains a letter from Mr. Christie, reporting in full the needs of the work in Adana. Before that letter was written, a grant had been made for the church and school-building in that city. The report of this grant reached Mr. Christie on Sunday, January 1, and gave great joy to the church and congregation. Mr. Christie, writing January 6, says:—

“The people gathered at dawn of Monday, in our place of worship, and expressed their thanks to God and to their brethren in America in hymns, prayers,

and addresses. It was voted to have the church committee write you in behalf of the community. Then they kept the day as a feast of gladness and brotherly love. *Five hundred persons called on us*: they broke up into little groups, and visited each other's houses, a most pleasant sight to see. The day never was kept in this fashion before in Adana. I called on thirty-two families that afternoon. All hearts are full of joy over your gift: it would do you good to hear the expressions of thanksgiving and the prayers for blessings on the Board and the churches that make its constituency.

“The Week of Prayer is observed here with large meetings and great earnestness. We look for a *special* blessing.

“Let me thank you again for the help you have given this people: it lifts a great load of care and anxiety from all our hearts, and gives us hopes of seeing this good work take a new start in Adana. ‘The night is gone; the day cometh.’”

##### MARASH. A NOBLE RECORD.

A brief letter from Mr. Marden, dated Marash, January 5, reports the raising by the native Christians of the amount required from them towards the establishment of a school in their city for the higher education of women. Mr. Marden says truly that the gift has no precedent in Turkey. Appearing in a land where thirty years ago hardly a woman, if any, could read, this gift by the people, for female education, is surely a remarkable sign of the times. Mr. Marden says:—

“You will remember that the location of the Central Turkey Girls’ Seminary at Marash was conditioned upon the payment by the Marash brethren of the sum of 500 liras, or \$2,200 previous to January 1, 1882. These terms were promptly accepted, and legal notes with certain conditions were given a year ago for the full amount.

“A change in the plans for the proposed school, however, made these conditions impracticable, and therefore the notes could not be collected. But as the appointed day approached, the brethren, of their own accord, opened a new subscription, collected the entire amount, and last



Saturday evening, December 31, brought to the missionaries the \$2,200 in gold, and thereby secured the location of the seminary in their city.

"Marash city reports 2,500 enrolled Protestants, almost 1,000 church members, 600 children in common schools taught by native girls, a dozen students from the city in the Theological Seminary, another dozen in college, and forty more fitting for college. It claims also a noble record in self-support and benevolence, an advanced position on all questions of Christian civilization, crowning all with this gift for the higher education of girls which has no precedent in Turkey, and perhaps in no other mission field.

"The little centers of Christian influence, like stars in the dark night, are lighting up the moral darkness all over the land, and as a word of cheer to the native brethren, we tell them that Marash must henceforth rank as a star of the first magnitude, and possibly the brightest of them all."

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### **Eastern Turkey Mission.**

#### **HOSTILITY OF ARMENIANS.**

THE following letter from Dr. Barnum, of Harpoot, dated December 16, 1881, gives forcible illustrations of the trying position in which Protestants in that region are placed, and of the inefficiency, and worse than inefficiency, of the government:—

"Beyond the Euphrates, about forty miles to the northeast of us, is the outstation Peri. It has a population of about three thousand inhabitants, the most of them Armenians, and it is the center of a good number of villages. There is no part of our field where the Christian population have been so much oppressed by Turkish lords and lawless Koords as this district.

"The Protestants in Peri have for several years tried to secure a building for a chapel, with some rooms for the preacher to occupy, but they have succeeded only by paying very high rent, and have been poorly accommodated at that. About a year and a half ago they bought a small house, which, with a vacant lot adjoining,

would be a fine site for what they wished to build. The lot was bargained for, and the legal transfer was to be made on the following Monday. On Sunday, the Armenians having learned of the bargain, persuaded the Armenian owner to let them have the lot, although they did not need it. They simply wished to defeat the plan of the Protestants.

"After waiting for some fifteen months in the vain hope of getting the lot, the Protestants, three months ago, decided to pull down the old house and build some rooms which should accommodate them for a few years at least. The requisite permission was secured from the local government and the building begun. After the work had been well commenced, one evening the Armenian church bell was rung, and a mob collected and tore down the walls. The local government, through fear of the Armenians, or by their bribery, declined to have the building continued.

"This district on the east, with Chemishgezek on the west and the intervening mountains, which are inhabited by Kuzzelbash Koords, were constituted a separate Pashalic at the beginning of the present year, so an appeal was made to the Governor, Fikri Pasha. After many delays he issued an order, and the work began again, with a soldier as guard. Three times at night parts of the walls were torn down, but as the work did not stop a large mob assembled in the day time and tore the walls down to their very foundations, and even beat the police who tried to prevent them.

"The poor brethren were thoroughly disheartened, and the preacher came here to urge me to go to Khozat, the residence of the governor, and look after the case. This I have done, and the Pasha promised me that the offenders shall be punished. He sent a commission to Peri to examine and report, and I also sent a man to look after the interests of the community. It is too late to build now, but if a little discipline is administered, there will be no obstacle to the building in the spring. The Armenians generally in this region are ashamed of this violent opposition, for they know that we are laboring for their good. The Patriarch also regrets any

measures of this nature antagonistic to our work, and he has recently sent out a circular to this effect. I have written to him an account of this affair."

CHEMISHGEZEK. A TURKISH TYRANT.

"From Khozat I went across to Chemishgezek, where I spent three days, including the Sabbath. Three weeks previously a church of twenty-four members had been organized and a pastor ordained. Sunday last the organization was completed by the ordination of two deacons. The congregation numbers about one hundred. I was happily disappointed in the general aspect of the work. It has been in the past rather discouraging, because so few of the population can earn a living at home. They are obliged to go to Constantinople to work, so that the congregation changes continually. It looks now as though a solid foundation has been laid, and we look for good progress.

"In the village of Pashaunk the Protestant community has been nearly crushed out by the Turk who owns the village. This man's name is Isak Bey. He owns more than twenty villages, and these are inhabited chiefly by Armenians. He controls even the houses which they have built, and the gardens and villages which they have brought under cultivation. If a tenant displeases him he will have him beaten, or take away the use of his garden and vineyard, or put a Koordish family into his house so that he cannot stay in it with his family, or take his fields from him without paying for the labor bestowed upon them, or in some other way make his condition so uncomfortable as to compel him to flee or to yield unconditional submission. This system of oppression has been continued to such an extent as to crush out the manhood of the people. This is illustrated by a recent event.

"A few weeks ago a son of this Bey, a young man about twenty-four years of age, beat a poor, unoffending Armenian priest so severely that he was confined to his bed for several days. Knowing that the priest and his friends would not dare to prosecute the case, I wrote an account of it to the *Levant Herald*, published in

Constantinople. This was translated into some of the Turkish papers, so that it met the eye of the governor of the district, Fikri Pasha.

"As Isak Bey is a prominent member of the pasha's court, he concluded to investigate the case; so he sent for the priest, but the priest denied the whole thing, and the Pasha even administered an oath to him by making him kiss a cross which he made with his fingers! He also gave a written statement to the effect that the account in the *Levant Herald* is a lie. When asked by some of his friends why he had denied the beating, the priest replied, 'The only way to get on with Isak Bey is not to oppose him. I live in his house, and work his land. We are a family of twenty or twenty-five souls. If I had not denied it we should have been turned out of doors now, at the beginning of winter, the fields which we have sown would have been taken from us, and we should have been ruined. What else could I do?'

"Is any further proof needed of the necessity of a reform — political and moral?"

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North China Mission.

MR. STANLEY, writing from Tientsin December 12, reports a visit paid to several out-stations: —

"At one place I met an innkeeper who gratefully remembered having received aid in famine times from a passing missionary, and was on that account very favorably disposed and willing to hear. At another place a passing traveler came into my inn, and asked for the catechism, and another doctrinal tract. He had formerly obtained a gospel of Mark at Pao-tung-fu, which he had read with interest, and expressed strongly his conviction of the excellence of our doctrine.

"On arriving at Ting-Ts'au, in the Ning Chin district, I found that helper Chao had left for Tientsin a few days before. [The story of recent persecutions in this district is given in the June and August numbers of the *Herald* of last year.] Chao's wife or children had been ill all

the summer, and he had been able to leave sooner. I found matters quiet at Ning Chin. After Chao's arrival last summer, threats were circulated that he would be attacked by a mob, in the interests of the Su Chiu bully. The Christians were much alarmed, and urged Chao to return to Tientsin at once. But he felt certain that in the circumstances he would not make his case worse by such an act, and so remained quietly at home. Although the case cannot be considered as settled, I do not think that any further trouble is likely to arise, and it does not seem best to press the case further. The man has been slightly 'beaten,' and the value of the things lost received at the Yamen, ready to be handed to me.

"At Ting Ts'au I baptized a Mr. Yang, an inquirer of a year's standing. He has made excellent progress in his study of the Scriptures during the year, and in his knowledge of the truth. I am hoping, now that the depressing influence of a bitter and persistent opposition has subsided, that the Christians may begin to show more zeal in trying to reach others. A year ago I appointed a leader at Ting Ts'au. He was just recovering from sickness when I reached the place. Meetings had been kept up during the year until his illness. Both here and at Tsung Ming a few inquirers were met, but nothing of special interest occurred. Some of the members belonging there are, I fear, inclining to the Romanists, probably in hope of some temporal advantage or assistance.

"I visited Teacher Hsu at Pi'ng Hsiang city. He spoke of a few persons who are, as he thinks, beginning to manifest some interest, but there was nothing seeming to demand delay on my part. So I hastened on to Shantung, as I promised Mr. Smith before leaving home to return that way. I felt a good deal disappointed at what I learned of the state of the work there, for which I saw no adequate cause. I hope things will change when the brethren get moved and fully into the work in that region."

Just as we go to press the sad tidings of the death of Mrs. Pierson, of Pao-ting-fu, have been received. She died January 12.

## Japan Mission.

### PASTORS ORDAINED.

MR. ATKINSON, writing from Kobe, January 6, says : —

"This week has been a most busy one. All the churches are observing the week of prayer, the meetings being held in the evening. On the 3d inst. the representatives of the churches met at Akashi, and ordained Mr. Kawa-moto as pastor over the church in that city.

"Yesterday there was an all-day preaching service in the largest theater in the city. The preaching began at two o'clock in the afternoon, and continued without intermission until a late hour at night. The hearers, as is usual in Japan, carried their suppers with them, and ate and listened. The audience was a good and intelligent one, and the listening was excellent for the most part of the time. Frequent applause, as well as frequent periods of marked stillness, showed much appreciation. But at night a roystering crowd made considerable disturbance. One speaker they would not listen to at all. Two others declined to speak. Mr. De Forest was on for the last. After five minutes he got a hearing, and the meeting closed quietly. The church in Akashi is hoping great things from that meeting. Many of our best preachers took part in the preaching. Of the missionaries Mr. De Forest and myself were the only ones who spoke.

"The church in Akashi is in good condition, and hopeful for the future. It is now, and has been for some months, entirely self-supporting, and, with a man it loves for its pastor, it feels that the future is bright, and that God has been good. To Miss Dudley and myself the occasion of ordination, and the great preaching service, have been unalloyed joy and our abundant reward.

"To-morrow we meet with the Tamon church to aid it in ordaining Mr. Sugi-ura as pastor. This church has a good record. It is composed almost entirely of merchants, and has long been self-supporting. We anticipate much pleasure in the occasion.

"I have the general care of five organ-



ized churches. Of these four have pastors, and are self-supporting, and contributing well towards missionary work. One is yet weak, and will continue so until a good worker can be secured. These churches, beside contributing money, are also contributing labor towards evangelizing the nation. Our great need now is well-trained men who can carry the work on. The plans for raising up such men are being enlarged and the facilities increased. The future looks encouraging, and awakens a strong expectation that Japan will be evangelized in one generation of missionary work."

#### A NEW OUT-STATION.

In a letter of later date, January 16, Mr. Atkinson reports the following pleasant items: —

"Yesterday four adults were received by baptism into the Tamon church. The people there made their new pastor, who is still a student of theology in our Training School, a present of Alford's Commentary on the New Testament. This is the first gift of this sort that any of our churches have made to their pastors.

"Last night we had a larger audience in the Hiogo preaching place than we have had for a long time.

"We are getting a good foothold in a large town, Nishino-miya, ten miles from Kobe, which we have worked long to reach, but could do nothing with until

within six months. The *saké* — or liquor — interest there is very strong. It is the region where the most celebrated *saké* in the country is made. The way it came about was this: A man and his wife heard the preaching in Kobe. Shortly after the man, who was a police officer, was sent on official duty to Himeji, forty miles to the west of us, and subsequently to Nishino-miya, the town just named. The woman had made such progress in the knowledge of the truth that she asked for baptism in the Kobe church, her husband favoring the step, though not ready to take it himself. After this the pastor of the Kobe church and others went to Nishino-miya to preach. The house of the official was used at first, but a larger place is now used. An audience of about eighty gathers once a week. Miss Barrows visits the place occasionally, and works among the women, and among the men, too. The town has a population of over eleven thousand. We need a regular worker there, but have no one to send. The people can be fed only with the crumbs that fall from the tables of the churches in the vicinity. Still the prospect seems to be good, and the past shows us that the crumbs are of considerable nourishing power! Perhaps the story of the great multitudes being fed as with a few loaves and fishes is repeated more frequently than we know or think. There is need of its repetition here."

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## NOTES FROM THE WIDE FIELD.

### JAPAN.

FROM JAPANESE NEWSPAPERS. — The discussions now appearing in the newspapers of Japan furnish striking evidence of the religious ferment in progress in that Empire. Various extracts from these papers, some of them being translations from the vernacular, have been sent us by Rev. J. T. Gulick, of Kobe, and will here be given as indicating the state of feeling in Japan.

A correspondent of the *Osaka Nippo* thus presents his own views on religious topics: "I believe in no religion myself, and I place myself outside the restraints of religion. Yet in the existing imperfect stage of society, and for this imperfect race, I readily see the usefulness of religion. Hence I believe that it is not altogether useless to write about it. It is a question whether we have, or have not, any religion original to Japan. Those who say there is none, affirm that Shintoism never had a *religious* power over men's hearts, but that it is simply a system of honor and respect

paid to the imperial family. . . . Were I obliged to choose a religion I should prefer that of my own country. But our Shintoism is imperfect as a religion, and its influence is limited to the ignorant of this and of past ages. It has no power to make my head bow down before its throne. Year by year it is declining, and at last it will altogether disappear. The reason is evident : it is imperfect as a religious system ; it is imperfect as an educator. More than that, it never had a great teacher like Buddha, who underwent the pains of ten years in the Himalayas for the development of his doctrine. It has no disciples, like Sakya, who have compiled its scriptures. It has no Moses, no Christ, no Confucius. From the gods of mythology down, there has been no religion of the style of Shintoism. [That is with so little of that which is essential in a religion, I suppose.] It has no sacred writings like those of Buddhism and Christianity, it has only traditions and the imaginations of later ages. To be sure, during the reign of Ashikaga, Urabe Kanetomo formulated the system of doctrine, and taught the people ; but it was an imperfect system, and had no influence in arousing the feelings of worshippers. Though great men, like Hirata and Motoori, have arisen to make Shintoism powerful, yet because its place was already filled by Buddhism it has never been a popular religion in Japan."

NO STATE RELIGION. — The *Nichi Nichi Shimbu*, said to be the most influential paper in Japan, has an extended article in opposition to a project which some officials were reported as favoring, namely, that Shintoism be declared the state religion, while Buddhism and Christianity be classed together as foreign religions. The article reaffirms a previous declaration made in the *Nichi Nichi Shimbu* that *Shintoism is not a religion*, and says that the public has long since come to the same conclusion. It then argues that of all freedom religious freedom is the most important, and that the theory that a state religion would strengthen the Imperial House, and so conduce to the stability of the Empire, is false. "As for these Shinto priests, they cannot be relied on to effect this grand object. The doctrine of Takamanohara [the Paradise of the Shintoist] is utterly inadequate to attract and secure the sympathetic feelings of the people."

RELIGION AND POLITICS. — The following excerpt, from the *Choya Shimibun*, will indicate the motive which prompts a certain party in Japan to look with something like favor upon the advance which the Christian religion is now making in the Empire. It is not that they believe in Christianity — they are thorough skeptics — but they see that Christianity favors liberty, while both Shintoism and Buddhism are the bulwarks of despotism. The *Choya Shimibun* says : "The public, as they hear of the Western religion, considers it as a devil, and as they observe its spreading, feel very apprehensive. The occidental religion is a religion, and there is no difference between it and other doctrines as to controlling the human feelings and leading to righteousness. If Christianity is a source of apprehension, other creeds will be equally apprehended. On the contrary, the public on seeing adherents of Shintoism and Buddhism, uttering at every moment — while at dinner, both morning and evening — their mottos *Namumio Horengeikio* (Glory to the Salvation) and *Namuami Dabutsu* (Hail Buddha, law of Salvation) do not feel at all curious, and why should they be apprehensive of the mass of adherents of Christianity, living in the different localities? . . . For our own part we do not intend to be made catspaws by Christian missionaries ; nor do we believe them ; but think all religions are inventions built on groundless theories, just enough to control the people below the middle class. As civilization advances, religion will decline, and whatever be the difference, all religions are alike. There is only one thing to be apprehended, and that is despotism. What will be the result — do our readers think — if this were spread among our higher class of society, or among the whole community? Do they feel no apprehension toward it? No! No! They will not be apprehensive. We perceive the injury a hundred-fold larger arising therefrom, than from Christianity. By way of example

let us compare the belief that God created the world in a week with the notion that a sovereign has a right to enslave his people. In the former, we see no injury whatever, whilst in the latter our "rights and liberty" are forfeited unless we struggle against it by force. What a danger this is ! "

AN IMPORTANT DECISION. — The *Hiogo News* reports a legal decision bearing directly upon the question of religious freedom in Japan : " In last June there was a great meeting of Christians in a theater at Dotombori, Osaka, and many sermons and addresses were delivered. The Shinto and Buddhist priests were greatly annoyed that this was permitted, and accordingly brought an action against the governor. On the 17th instant the case was dismissed at the Saibansho, the following decision being given : The plaintiffs in this action complain that the governor has improperly administered the laws by permitting the Christians to hold a great meeting at Osaka. They allege that the governor should have issued a notification forbidding foreigners to erect a church, or preach a religion not sanctioned by government outside the limits of the Foreign Settlement, and also prohibiting all persons unauthorized by government from preaching on religious subjects. The Court is of opinion that the plaintiffs have no ground for their contention, although there is nothing to prevent them presenting a petition to the governor on the subject. The plaintiffs rely apparently upon Notification No. 9, of 1874, issued by the Kiobusho, but that order applies solely to Shinto and Buddhist priests. The case is therefore dismissed."

A LEAGUE AGAINST CHRISTIANITY. — The following item is from the *Hiogo News* of December 1, 1881 : " In Oita-gori, Oita Ken, there is a village called Minahara-mura, containing 237 houses. The inhabitants are all opposed to Christianity, and have signed the following document which a priest drew up : ' Christianity is calculated to disturb the minds of the people and diminish the power of the Empire. When that religion prevailed in Japan many years ago, several feudal lords and numbers of their followers were induced to join. It was soon ascertained that the Christians plotted the overthrow of the Government and deposition of the Emperor ; therefore Christianity was prohibited. The Shogun Tokugawa Iyemitsu suppressed the foreign creed, and slaughtered several hundreds of thousands of those who professed Christianity. Now, however, it appears that this false religion may be introduced to our village, and those who adopt it will be inspired with rebellious notions, from which great calamities must ensue. Therefore we agree that if any native of this village becomes a Christian, we will cease to have any intercourse with him, and if any person dwelling here, not being a native, embraces the foreign creed, we will send him back to his birthplace.' This document was deposited with the local magistrate."

#### INDIA.

REV. JOSEPH COOK. — Mr. Cook commenced a series of lectures in Bombay on January 7. Of the audiences and the lectures *The Bombay Guardian* says : " We have never before seen such audiences gathered in Bombay. On each occasion there was not a crowd but a crush, and vast numbers went away unable to get within hearing distance. We scarcely know which class predominated, Europeans or natives, but either class would have furnished a sufficient audience for the room, which is about the largest available in Bombay, with the exception of the Town Hall, acoustically reprobate. On each occasion the room was about full an hour before the time for the lecture. We have been familiar with Mr. Cook's lectures from the time when they were first delivered, but we had no conception of the way in which the actual delivery added to their impressiveness. Mr. Cook's line of thought is admirably suited to influence the educated natives of India who profess to be open to all the teachings and indications of science."

CONVERTS AT JALNA. — Jalna is the home of Rev. Narayan Sheshadri, the converted Brahman, whose two visits to this country will be well remembered. Rev. Dr.



Murray Mitchell reports in the *Free Church Monthly* a visit he paid at Jalna. It happened that many of those who had hoped to be baptized were hindered on that particular day from coming forward, but their purpose was fixed. Dr. Mitchell says: "Almost as soon as we met our dear friend addressed me: 'Well, are you prepared to baptize between sixty and seventy people next Sunday?' 'Are you serious?' I asked. 'Entirely so; the people are prepared and waiting.' I could hardly speak in reply. There flashed on my memory a scene I witnessed ten years ago at Ranchi in Chutia Nagpore; and all the thoughts and emotions the sight had suggested came rushing like a flood into my mind. On the occasion referred to I saw the German missionary Jellinghaus — of the mission associated with the much-honored name of Gossner — baptize on one Sunday seventy-six people, and on another ninety-two, till he paused for very weariness, and was fain to call on a brother to finish the delightful task. The men and women baptized were Kolhs; among whom you are aware the gospel has had very remarkable success. I told the missionary after the service that I thought the admission of so many into the Church of Christ was the most touching sight I had ever witnessed. 'I do not wonder,' said he: 'all who witness such a scene are deeply moved. Both Bishop Cotton and Dr. Duff witnessed it, and were melted to tears.' I well remember that the question occurred to me at the time, 'Shall I live to behold such a sight either in the hard field of Western India or among the Hindu villages of Bengal?' and that I answered my own query by saying that, humanly speaking, no such joy was likely to be reserved for me. Hence Narayan's question gave me a delightful surprise and filled my heart with overflowing thankfulness."

## SYRIA.

SYRIAN PROTESTANT COLLEGE. — Dr. Geo. E. Post, of Beirut, gives the following statements respecting this college in the *Presbyterian Monthly Record*. "The total number of graduates in the collegiate department to date is sixty-five. Of this number twenty-five are now in the service of this or neighboring missions as teachers, preachers, and medical evangelists. Several others have taught varying periods; and of this number six have returned to study medicine in the college. Of the remainder several are pillars in the laity of the Protestant communities to which they belong, and all the more influential and valuable to the work because their aid is *unpaid*. No American college can show a better record. Besides graduates, a considerable number of students who have pursued a partial course are engaged in teaching in connection with missions."

SIDON. — The record of the year 1881 of this station of the American Presbyterian Board is of special interest. The Protestants have been carefully counted and number 1,542. The number of scholars has been increased by about 500, till they now reach 1,550. The twenty-three schools have an average membership of sixty-seven scholars. Fifty-nine persons have been added to the church on confession of faith. This certainly has "the smell of a field that the Lord hath blessed."

## AFRICA.

BASUTOLAND. — As the war cloud passes away from over this land the mission prospects are improving. The destroyed villages are being rebuilt and public worship has been resumed in many places. Mr. Mabile is about to resume work at his old station, accompanied by Mr. Kruger, who is to have charge of a theological training school for the Basutos, similar to the one at Lovedale. Mr. Coillard is to return to Africa in May, and hopes to go personally on the mission which the Basuto Christians have planned to establish among the Barotses, on the Upper Zambesi. For this mission two native evangelists of well known energy and piety are preparing.

THE ARTHINGTON MISSION. — *The American Missionary* for March contains a brief report from Messrs. Ladd and Snow, who were at Berber, December 31, and were

about to start by boat for Khartum, which place they hoped to reach by January 5. The *Missionary* also reports that a Swedish Society, formed in 1856, which by reason of special embarrassments has hitherto labored at Massaua, on the Red Sea, is now about to return to its original purpose and establish a mission in the Galla country, within the bounds of the territory which Mr. Arthington designated for the mission which bears his name.

ENGLISH CHURCH MISSION AT RUBAGA. — The *Church Missionary Intelligencer* for February, contains letters from Messrs. O'Flaherty and Mackay, of as recent date as August 1, bringing four months' later news. This news is most encouraging, and were it not for the known fickleness of Mtesa, the utmost confidence of early and large success would be felt. The missionaries, aided perhaps by the report of the late envoys to England, have made an impression at Mtesa's capital which must give them a strong hold on the people and the king. The striking change in the aspect of affairs within the last six months, as well as the intrinsic importance of this movement in Central Africa, will give special interest to some extracts from these letters. Mr. O'Flaherty wrote, May 27: "The Arab prestige and influence are destroyed. Not one of them gets into court now, and our great enemy, the tyrant Cambi Mbaya, has been thrashed by the palace pages and turned outside the gate. He and his clan and slaves are leaving here next week or so. I showed publicly, and in open court, how ignorant of the Koran and their own religion those men were, and how unfit they were to instruct the king and his people. The Arabs who remain profess great friendship for me. They come to visit us often, and I never neglect to instruct them as to the plan of salvation, and the utter emptiness of the Koran and its teaching. The king asked me in full court one day what I thought of the Koran and Mohammed. I proved from that book itself that it was a tissue of falsehoods, and the author an impostor, and the religion of Islam a delusion. Mr. Mackay has a class of young men every day. A young fellow, Mukassa, now promoted in the palace owing to his knowledge, comes to read with Mackay, and translate the Gospel of St. Matthew. Jacob Wainwright, who is a great comfort to me, and who goes with me to the palace as my Kiswahili interpreter, teaches a class in my house."

After this the King sent a class of twelve boys, and their fathers too, to Mr. Mackay for such instruction as he should see fit to give them. Of course the hands of the missionaries are full, and they call for more helpers. On July 1, Mr. O'Flaherty wrote: "No fear of starving now. We can now water our garden, which bears twice a year. We sow and reap at the same time. I consider now that, with the exception of clothes, tea, coffee, and cocoa alone, we shall be self-supporting in six brief months, and shall be able to make our own flour, and buy our own goats, and raise them, too. We live like lords on native food, have flesh-meat twice a day, and delicious Indian meal porridge and milk in the morning — delicious! The climate is lovely, country beautiful, people kind and affable, and we are happy. And what more does a right-hearted man desire? By-and-by we may not have the same opportunity of self-support. The king may die, and opportunities may be less than at present. Work, then, for us while the present door is open; our work is so increasing daily that we do not know where to begin or what to do first."

Mr. Mackay reports the effects produced upon the natives by the sight of a house and a pump. "With native labor alone, and native material alone, we are building ourselves a respectable house of simple, but to their eyes marvelous, design, and we know full well that the king and every chief in the land will very soon set about building for themselves after our pattern. That will give employment to many, and in itself raise the standard of excellence, and the standing of the owners, besides conducing to health and cleanliness. His Majesty has been kind to us also in various ways, besides supplying the men and timber for our house building, having ordered every great chief to supply a quota of men to fence in all our ground securely. Only

recently he gave us an increase to our plantation fully as large as our original piece of ground; while yesterday he also conceded a large plot on the opposite side of the road, where our servants may build, and plant little gardens, thus giving more room for our own cultivation.

"Within the last month we have sunk a well in the slope within our land, and have found a copious supply of pure water. That we should find water there is a great marvel to the natives, who never thought of looking for water except in a swamp. Our excavation of a deep shaft and raising the sand by bucket and rope passing over a pulley, was a constant object of wonder. But the climax came when we fixed in a copper hand-pump, and they saw the water rise some twenty feet, and fill their water jars almost instantaneously. 'Wonderful, wonderful,' they say, 'the Bazungu are more clever than the *lubare*; they know everything; the Arabs and Wangwana know nothing at all; why, don't they draw water out of a hole in the swamp like ourselves?' Hundreds every day examine the wonder, and the story of it has spread far and wide. They rush to have a drink of the marvelous water that rises so of itself, and many are the strange utterances over this simple suction-pump. Some call it the *lubare*, and some say it is the work of God. 'God creates, and the Bazungu create,' they say; for is not that a wonderful creation? These Bazungu must know God!"

Before these letters had been received the Church Missionary Society had resolved to reënforce this mission on Lake Victoria Nyanza. The work will now be prosecuted with vigor.

ON THE CONGO. — The English Baptist missionaries report progress at their new station Manyanga, Ntombo Falls, on the Congo. This is a point to be held as a supply station for work yet to be begun at Stanley Pool. The people are said to be quiet, inoffensive folk, and friendly to the missionaries.

SIERRA LEONE. — The English *Congregationalist* gives the following report of this station on the West Coast of Africa: "A hundred years ago Sierra Leone was simply an *entrepôt* of the negro slave-trade. 'Slaves were then the circulating medium.' At the present day the population of the peninsula, including some adjacent islands, is reckoned to be over 60,000, of whom less than 200 are whites. There is not, probably, a colony in her Majesty's dominions where the population is so mixed. 'Some sixty languages are spoken in the streets of Free Town.' Among the tribes represented are Timmanees, 'dishonest, depraved, and indolent;' Mandingoes, 'shrewd and industrious;' Foulahs, 'dirty, but rich;' Soosoos, 'a hard-working people;' Mendis, 'warriors, and well-disposed towards the English;' and Kroomen, so many of whom are found on board ship in various parts of the world. The first ordained Wesleyan missionary went to Sierra Leone in 1811, but the Church Missionary Society had sent agents in 1804. According to a recent census the number of members of the Church of England is 18,860. The Wesleyans of all denominations amount to 17,098. There are 2,717 in Lady Huntingdon's connection. The Baptists are a small body of about 400, divided in two nearly equal divisions. The Roman Catholics only number 369. It is satisfactory to notice that not only in the case of the Church of England are the native Christians maintaining their own ecclesiastical establishment, but other denominations also are mainly in the same condition, although the self-supporting system may not be quite so complete in all cases."

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## MISCELLANY.

LEAVING THE NINETY AND NINE.

A VERY able sermon was preached before the Convention of the Inter-Sem-

inary Missionary Alliance, held at Allegheny City, by Rev. A. H. Strong, D. D., President of Rochester Baptist Seminary,



based upon the Parable of the Lost Sheep. The truth deduced from the parable was that "Christ" yearns over the heathen more than he does over Christian lands, and that his Spirit moves the church to leave the ninety and nine that are safe within the folds of Christendom, and to go out after those who are perishing in their pagan depravity and wretchedness, until she find them and bring them back to God." The sermon was designed to meet the objection to foreign missions urged by some who would have all attention directed to the people of culture, who may be expected to rule in the world. The argument of these new guides, who would have us devote ourselves to the strong races, is thus presented : —

"Preach the gospel to the Caucasian, who has mind enough to appreciate it and and force enough to propagate it. Be sure not to underrate the Anglo-Saxon race, and that special portion of it which we ourselves represent. In short, American soil furnishes the proper field for the gospel. If you would reach other nations, you will find the best specimens of them here. God has sifted the races of the earth, and brought the *élite* of them all to our shores. We can best evangelize China by preaching to the Chinese in California; Africa, by teaching the negroes at the South; Germany, by missions among the Germans of Milwaukee and Kansas. Do your foreign work at home. Educate and Christianize yourselves, and, by the same rule, confine your chief attention to the most promising classes within your own borders. Aim at the talent and culture of the land. Let the degraded and ignorant die out, or at least shift for themselves. The best way to pervade a nation with truth and righteousness is to raise up an intellectual and spiritual aristocracy. Not a farthing candle in myriads of houses, but the kindling here and there of electric lamps that shall shine like suns. So to him that hath shall be given, and from him that hath not shall be taken away even that which he hath."

In meeting this argument the preacher presented five reasons for seeking out the weak and the lost: (1) *This is the irrepressible instinct of Christian love*; (2)

*This has proved historically to be the method of success*; (3) *This best accords with the great doctrinal truth of the unity and solidarity of the race*; (4) *Only as we thus in utter self-abandonment seek the salvation of the lowest and the worst abroad can we reach the highest and the best in character and activity at home*; (5) *This is the plan that gives most glory to Christ, our Redeemer and King.*

We make room for what was said under the second and fourth of these heads : —

"*This has proved historically to be the method of success.* The beginnings of Christianity were not in a growing nation, nor among the Caucasian race. It was among the Semitic stock and in an Asiatic land that its preparation and inception took place. The Jew seemed to have run his course, and to have succumbed to the common fate of Orientals — political despotism, physical stagnation, intellectual bigotry. '*Credat Judeus Apella*' indicated the narrow credulity everywhere attributed to him. He had had no king of his own race for five centuries. Rome had put her foot upon his neck. The conquering race was at the West. The Cæsars had come, and the world was bowing beneath their sway. Where shall Christianity inaugurate her mission? Surely, it will be in the emperor's palace, or at least under the shadow of the Capitoline Hill. But no, it is to a continent from which the rod of empire has forever passed away, to a race that is to make no more figure in political history, to a people enslaved and scattered, to a town that has become a by-word and a hissing, that Jesus comes to begin his redeeming work. He passes by Rome, and he begins at Nazareth. He leaves the advancing, and he takes the decaying race. From that race of Jews he chooses his apostles, — yes, his chiefest apostles, — so that Paul becomes the apostle of the Gentiles, and Peter comes to be the patron saint of Rome. The Jew conquers the Roman: the decaying race subdues its masters.

"Was there cold-blooded neglect of the insignificant country towns in the apostolic labors? What were Derby and Iconium and Lystra but rude, provincial places, with a heathenish jargon of a language

which the apostles could not understand? Did Paul stop with Rome, or did he go, after his first imprisonment, to the regions beyond? Surely the perils of robbers and of the deep through which he passed were not all incurred in civilized lands. And why is it that we know so little of the labors of the eleven apostles? No answer can be given but this: Their lives were missionary lives, spent in comparative obscurity for the most part, and the record of them written not on earth, but on high. So Christianity made its beginnings. And so has been its subsequent history. Where should we be in the scale of civilization or religion to-day, if Augustine, the Roman abbot in the sixth century, had confined his Christian zeal to efforts in behalf of the ruling race, instead of undertaking that mission to Britain and to those barbarous English ancestors of ours? Thirteen hundred years of history have justified that leaving of the ninety and nine to whom belonged the strength and culture of the world, and that seeking after the sheep that were lost. Christianity has recreated that English race, and has given it an empire more noble and spiritual than Rome ever knew. And now, when missions have made us what we are, shall we turn coldly away from the nations which stand where we then stood? I know that it takes time to work these wonders. 'Providence,' it has been said, 'moves through time as the gods of Homer moved through space: it takes one step, and ages have passed away.' The gospel can recreate nations as well as individuals; but in the lifetime of a nation, not in the lifetime of an individual, shall the change be wrought. Let us give God time to show what He can do. The single century of modern missions affords but small basis for a theory which contradicts nineteen hundred years of history and the teachings of the whole word of God.'

"(4.) *Only as we thus in utter self-abandonment seek the salvation of the lowest and the worst abroad can we reach the highest and the best in character and activity at home.* Here is the Christian paradox: 'Give, if you would get; scatter, if you would increase; die, if you would live.' Christ followed this rule, leaving

heaven for earth, and conquering through death. And he came to diffuse his spirit through humanity. He did not point to his miracles as furnishing the chief evidence that he came from God. The blind were made to see, and the deaf to hear, indeed; demons were cast out, and the dead were raised. But the climax was this: the poor have the gospel preached to them. With a divine radicalism, Christianity goes down to the deepest depth of human corruption and guilt, and, putting its mighty shoulders of love under the whole mass of man's shame and sin, lifts it up to purity and to God. Christianity works from below, upward. Only the self-devotion that is willing to give its efforts in behalf of the meanest will ever succeed in reaching the noblest, and in general it will reach the influential and the rich only after it has proved its disinterestedness by laboring for the weak and the poor. I speak, of course, not of a mock gospel that gathers people of wealth and fashion into places of show, and dignifies its altar parades with the name of worship. I speak of the real conversion of the rich to Christ. That, you may be sure, never takes place under the ministry of those whose aim is simply to bring riches into the church, but only as the result of labor for the souls of men, irrespective of their temporal station. And so seeking the lost abroad is the best means of stirring up effort at home.

"I do not know when Christ will come. I do not know whether the preaching of the gospel in all the world which is to precede his coming involves the hearing of it by every human being individually, or by each nation in the mass. But this I do know, that the preaching of the gospel which shall usher in the time of the end will be a heart-service on the part of the church, which shall labor by preference for the most desolate and down-trodden portions of mankind. What Christ wants is the throwing of ourselves into the breach,—not the quantitative estimate of our work, but the qualitative—not how many have been won, but how much has been sacrificed. God has justified many an enterprise that seemed absolutely foolhardy. The forlorn hope has often turned

the tide of battle. Do not think that such victories abroad will ever involve loss at home. The reflex influence of them upon Christian character in Christian lands is worth all the cost. The sufferings of the Judsons at Oung-Pen-La have added heroism to thousands of Christian hearts in America that could have been stirred in no other way so well. Let us remember that our Home Mission Societies trace their descent from the Foreign, and not the Foreign from the Home. It is my firm conviction that if every Christian preacher should go abroad, and the whole Christian church should precipitate itself upon heathendom as in the days of the Crusaders Europe precipitated itself upon Asia, there not only would be no ultimate loss, but the home field would flourish as never before, — ay, the mighty angel of the Apocalypse would soon bind Satan, and the millennial era dawn. I counsel no fanaticism. I recognize the fact that Providence puts obstacles in the way of some which it would be criminal to disregard. But the danger of our day is not the danger of overstrained enthusiasm : it is the danger of self-indulgence and of unconscientiousness. We need the rousing of the martyr-spirit once more ; the resurrection of the church to a new life, of which we read in the twentieth chapter of the Book of Revelation ; the choosing of the hard instead of the easy ; the leaving of the ninety and nine, for whom others will care, and the going out into the wilderness after the lost."

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#### AFRICA CHANGING.

REV. HORACE WALLER, the editor of Livingstone's *Last Journals*, in a paper recently read by him before the Geographical Section of the British Association on "some results of fifty years' exploration in Africa," says : —

"Africa has for centuries been surrounded by a ring of fire. Like the poor little insect which, with the glowing embers round it, fails to find a gap here or there, and at last retreats into the midst to destroy itself with its own sting, so the tropical regions have been fenced in by the slave trade round the coast. The tribes in Central Africa, unable to reach

out to civilization, have preyed upon themselves. The poison of the slave trade has been turned in upon the inhabitants of the glorious highlands and the borderers of the lakes. They have seen it hopeless to attempt to bring the products of their own magnificent land to the sea ; it is a bourne, in the mind of the native, from which no traveler returns. Thus hemmed in they are content to have goods of the western and eastern world brought to them by the Portuguese, the Egyptian or the Zaïzibar Arab, by the Sebehrs of Gordon, the Tipoo-tipoos of Cameron, the Marianos of Livingstone ! These tear their children from them as the slaver only knows how to take them, and then we wonder that Africa has been shut up so long ! . . . I cannot help fixing your attention upon the water way into Central Africa which we have indicated in the course of the Zambesi and Shiré and the Lake Nyassa — here is the water that will quench the glow of the old fire and enable Africa to pass over and tell us what her inner treasures are. . . . Africa is changing : her natural wealth will help the process. She divulges spots which for intrinsic worth make all others on the earth's surface insignificant : who can say what an acre of land at Kimberley will yield in wealth from first to last ? Attracted to diamond fields and gold fields, many of the explorers of the future will learn, as Dr. Holub learnt, to take more than a passing or a selfish interest in her. The time will assuredly come when the high plateau will be traversed hither and thither by others than slave traders, and colonists wonder how it came about that Central Africa was so long left to itself. The swift river passage, the ascent to the 3,000 feet level, these are the two essentials. The first article as an importation which Africa craves for is one which perhaps we can least spare, without it she pleads that neither missionary nor explorer can woo her long enough to love her well : I mean a stock of common sense. Whenever the good time has fairly come, then men will stand amazed to think how the forerunners were content to perish in sickly swamps near the coast, and the time will have gone for men to stand up to their necks in miasmatic mud to shoot hippopotami."



## WHY NOT ?

[Rev. Dr. Humphrey writes in the *Advance* of a letter he received one Monday morning after a Sabbath on which he had preached on Missions. It came from a farmer and his wife who had recently given \$150 for the same cause. Dr. Humphrey gives a portion of the letter and makes some pertinent comments.]

"Some years ago we made up our minds that as soon as we were out of debt, and our business was on a firm basis, we would devote the surplus money to the Lord's work while in our lifetime, rather than lay it up to give when we wanted it no longer. This year our anticipations have been met, therefore please find enclosed a check for \$400, to be used in the interest of the American Board of Commissioners for Foreign Missions, and our prayers go with it." The letter closes by saying: "We are bee-keepers as well as farmers. We have 220 colonies of bees, and you have perhaps seen our honey in the Chicago market."

Good, honest honey, I will warrant! Indeed, I was greatly touched at the thought,—two hundred and twenty colonies of bees gathering honey from out the Lord's flowers for the Lord's missionaries. How could I help saying in reply: Blessings on the bees! May white clover and all best honey-bearing flowers bloom abundantly the coming year for the thrifty little things!

I cannot think of anything more reasonable or sensible than this plain farmer's view of the case. It is a simple and practical instance of Christian stewardship. There is, too, something of the aroma of the alabaster box in it. "The smell of it is as the smell of a field which the Lord hath blessed." The "surplus money." That is a step beyond the tenth. "This year our expectations have been met." How many selfish, griping expectations in that time have been blasted!

"And our prayers go with it." There is added power in the money that is followed by prayer. They go well together, and it will be a good thing, too, for a man to have it said to him sometime, by some angel of the Lord, "Thy prayers and thine alms are come up for a memorial before God." It is reassuring to know that the

number of instances like this is steadily increasing. Why should they not be common? Will any man, hoping in the mercy of God and saved by the precious blood of his dear Son, say why it should not become a glad, new experience of his own?

## WHAT CONSTITUTES AN OPENING?

A STUDENT in one of our theological seminaries not long since received a call to a certain church. He had been thinking of the Foreign Missionary field; but the ministers of the presbytery in which the church was situated very generally dissuaded him from thinking of the distant heathen, while here at home was "a real opening." Being definite and assured, they urged, this should be considered a Providential call. The logic of all this is, that the actual vote of some comfortable congregation, is the most sacred, because the most clearly defined, summons, that can be given to a young man about to enter the Master's broad and world-wide vineyard.

Compared with this, the Macedonian call beyond the sea, though inspired, was shadowy, and even the Great Commission must be considered vague and general. The young man alluded to was called to a village in which four churches are working, with more or less rivalry, side by side; but this, it might be urged, only renders it the more imperative that "the church of our order" be strongly manned and that at once. What is an opening, and how large or how small should it be? Our fathers prayed for a whole generation that the great fields of the world might be opened, and now they are all waiting for the Gospel. China alone might receive the entire force that all our seminaries can prepare, and yet cry aloud for more. India is scarcely less needy. Japan is developing so rapidly, either for better or for worse, that the time is critically urgent for more men. Africa opens all her coasts to missionary efforts, and princes in the interior are sending to the Christian world their earnest call for preachers and teachers.

What then is an opening, if these wide and ripened fields do not furnish one? Is it a fixed salary? the Board of Missions

will furnish that. Is it a voted and definite commission? that shall be forthcoming. Is it a particular field? the Board will name one. Is it a specific charge and a given department of work? there are vacancies in existing work which wait to be

filled. Is it a flock actually gathered and needing a shepherd? there are circles of native converts who have been a year without a leader, and native laborers who are anxious for a guide. — *The Foreign Missionary*.

## Notes for the Month.

### SPECIAL TOPICS FOR PRAYER.

*Civil Rulers.* — That, first of all, supplications, prayers, intercessions, and giving of thanks be made for all men; for kings and for all that are in authority, that our missionaries, and that native Christians may lead a quiet and peaceful life in all godliness and honesty. It should be remembered how much the success of evangelistic work may be aided by the favor of rulers, or by at least the absence of their hostility; and also that the king's heart is in the hand of the Lord as the rivers of water; and he turneth it whithersoever he will. Let petitions then ascend that the divine hand may guide the counsels and movements of all heathen and Mohammedan monarchs, so as to promote the interests of Christ's kingdom; that a divine restraint may be upon magistrates who hinder the Lord's ambassadors, who instigate persecutions, who practice exactions, who shield the guilty; and that all in high places may "hate covetousness," may "not wrest judgment," and "not respect persons;" so that "Rulers may not be a terror to good works, but to the evil." We would earnestly desire that every emperor and king on earth may stand in awe of him who is the only living and true God, who has proclaimed, "Touch not mine anointed, and do my prophets no harm;" "For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted." "Blessed is the people whose God is the Lord."

For missionary stations where there is quickened religious interest, especially for Jaffna and its college, and for Constantinople. (See page 129.)

### ARRIVALS ABROAD.

December 22, 1881. At Durban, Natal, Rev. Josiah Tyler.

The "Morning Star," arrived at Honolulu February 2, not having completed her usual course through Micronesia, because of leakage.

### DEPARTURES.

March 9. From Boston, Rev. William E. Fay, Rev. Wesley M. Stover and wife, and Miss M. J. Mawhir, for the West Central African Mission.

### DEATHS.

January 12. At Pao-ting-fu, North China, Mrs. Sarah E., wife of Rev. Isaac Pierson.

January 16. At Ogden, Utah, Rev. William P. Barker, who was connected with the Maratha Mission of the American Board from 1853 to 1865.

February 18. At Cuthbert, Georgia, Rev. John Beveridge, a missionary of the American Board in Northern Mexico from 1869 to 1875.

## For the Monthly Concert.

Topics and questions given in this number of the *Herald*.

1. At what rate are the native converts in some mission fields giving for the support of evangelical work? Give an account of the *Kalaiaim* offerings reported by Mr. Tracy, of the Madura Mission. (Page 135.)
2. What has been the increase of *native helpers* connected with the missions of the American Board with the past forty-two years? (Page 131.)

3. Give an account of the present persecution in Spain. What impression did the prayers of some persecuted Christians produce upon a widow who overheard them? (Page 142.)
4. What accounts are given of the hostility of Armenians and of Turkish tyranny in Eastern Turkey? (Pages 147.)
5. What is said of the people of Macedonia, and of the inquirers Mr. Jenney had met? (Page 144.)
6. Report the "New Year's" gathering at Adana. What have the Marash Christians done for female education? (Page 146.)
7. Give some account of the Indians encamped at Standing Rock, Dakota. (Page 138.)
8. What is the report from Japan? of a theater meeting? of a new outstation? (Page 149.)
9. Give the tenor of some recent articles in the newspapers of Japan. (Page 150.)
10. Give the story of a colporter in Bohemia. (Page 166.)

## DONATIONS RECEIVED IN FEBRUARY.

### MAINE.

Cumberland county.	
New Gloucester, C.	5 00
Scarborough, Cong. ch., A friend,	50 00—55 00
Kennebec county.	
Gardiner, A friend,	25 00
Richmond, Cong. ch. and so.	20 00—45 00
Lincoln and Sagadahoc counties.	
Bath, Winter St. ch. (of wh. 100 from Thomas Harward, to const. EZEKIEL B. DRUMMOND, H. M., and 20, "A memorial gift from a daughter"), 425.87; Central Cong. ch., 100;	525 87
Piscataquis county.	
Garland, Cong. ch. and so.	5 00
Somerset county.	
Solon, Cong. ch. and so.	4 50
York county.	
No. Newfield, Susan Marston,	5 00
	640 37

### NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. George Kingsbury, Tr.	
Fitzwilliam, Cong. ch. and so.	6 50
Sullivan, East, A. C. Ellis,	25 00—31 50
Coos county.	
West Stewartstown, H. H. Colburn,	3 00
Hillsboro co. Conf. of Ch's. George Swain, Tr.	
Bedford, Friends,	3 00
Goffstown, Cong. ch. and so	47 55—50 55
Rockingham county.	
Londonderry, Jefferson Caldwell,	10 00
Hazens Mills, A friend,	4 00
	99 05

### VERMONT.

Bennington county.	
Manchester, Rev. A. Hemenway,	20 00
Rupert, Cong. ch. and so. (for 1881), 50; do. m. c. 25.42;	75 42—95 42
Caledonia co. Conf. of Ch's. T. M. Howard, Tr.	
St. Johnsbury, A friend, for a preacher, a graduate of Kioto Training School, 25; Miss S. T. C., 20;	45 00
Franklin co. Aux. Soc. C. B. Swift, Tr.	
Enosburgh, Cong. ch. and so. to const. Rev. JOSIAH KIDDER, H. M.	50 00
Orange county.	
Chelsea, Cong. ch. and so.	23 45
Orleans county.	
Coventry, Cong. ch. and so.	27 60
Derby, Cong. ch. and so.	18 00
Lowell, Cong. ch. and so.	2 57
No. Craftsbury, Cong. ch. and so.	10 00
Westfield, Cong. ch. and so.	6 40—64 57

Rutland county.	
Clarendon, Cong. ch. and so.	10 00
Pittsford, Cong. ch. and so. 30; Mrs. Angeline W. Gorham, 10;	40 00
Wallingford, Cong. ch. and so.	40 50—90 50
Windham county, Aux. Soc. H. H. Thompson, Tr.	
Brattleboro, Central Cong. ch., m. c.	21 70
Westminster West, Cong. ch. and so.	42 03—63 73
Windsor county.	
Chester, Cong. ch. and so.	18 00
Ludlow, Cong. ch. and so. for Umzila's Land,	27 00
Weathersfield Centre, Mrs. Edson Chamberlin,	5 90—50 90
	483 57

### MASSACHUSETTS.

Barnstable county.	
Centreville, Cong. ch. and so.	6 00
Sandwich, Cong. ch. and so.	66 67—72 67
Berkshire county.	
Lenox, Samuel Belden,	100 00
Sheffield, Cong. ch. and so., m. c.	9 55
So. Egremont, Cong. ch. and so.	30 00—139 55
Bristol county.	
Norton, Trin. Cong. ch. and so. to const. EDWIN FREEMAN, H. M.	106 60
Somerset, Rev. J. C. Halliday,	10 00
Taunton, Union ch.	16 00—132 60
Brookfield Asso'n. William Hyde, Tr.	
Warren, Mary G. Hitchcock,	100 00
Dukes and Nantucket counties.	
Vineyard Haven, A friend,	10 00
Essex county.	
Andover, Chapel Ch. and congregation,	544 00
Essex county, North.	
Bradford, a deceased friend,	50 00
Ipswich, 1st Cong. ch. and so.	47 62—97 62
Essex co. South Conf. of Ch's. C. M. Richardson, Tr.	
Beverly, Dane St. ch., m. c.	3 32
Lynn, Central Cong. ch. and so.	40 00
Salem, a deceased friend,	45 00
Wenham, Cong. ch. and so.	21 54—109 86
Franklin co. Aux. Society. Albert M. Gleason, Tr.	
Ashfield, Cong. ch. and so.	41 60
Orange, Cong. ch. and so.	16 60
So. Deerfield, Cong. ch. and so.	16 61—74 81
Hampden co. Aux. Society. Charles Marsh, Tr.	
Chicopee, 2d Ch.	56 94
Palmer, 2d Ch.	11 00
Springfield, Memorial Ch., 87; Olivet Ch., 41.34; A friend, 1,000;	1,128 34
West Springfield, Park St. Ch., 15;	15 00
—, A friend, to const. UZAL ROCKWELL, H. M.	100 00—1,311 28



Hampshire co. Aux. Society.		
Amherst, North Cong. ch., to const.		
STOUGHTON D. CROCKER, H. M.,		
100; "A Pilgrim," to const. Rev.		
H. HUMPHREY NEILL, H. M., 50;	150 00	
Hadley, Russell ch., m. c.	12 18	
Middlefield, Cong. ch. and so.,	52 00	
Northampton, Edwards Cong. ch., m.		
c., 10.55; do. H. G. Maynard, 5;		
A friend, 100, to const. Mrs. E. S.		
MEAD, H. M.; 1st Ch. of Christ,		
3;	118 55	
Southampton, Rev. E. L. Clark,	2 50	335 23
Middlesex county.		
Cambridgeport, Pilgrim Cong. ch.	138 06	
Concord, Trin. Cong. ch. and so.	30 43	
Everett, Cong. ch. and so.	7 71	
Somerville, Franklin St. ch., m. c.	7 36	
Waltham, Cong. ch. and so.	43 21	226 77
Middlesex Union.		
Leominster, Cong. ch. and so.	140 28	
Littleton, Cong. ch. and so.	50 00	
Townsend, Cong. ch. and so.	26 00	216 28
Norfolk county.		
Brookline, J. Lawrence,	20 00	
Sharon, Cong. ch. and so.	43 63	63 63
Old Colony Auxiliary.		
New Bedford, North Cong. ch.		244 66
Plymouth county.		
Bridgewater, A friend,	25 00	
Campello, Cong. ch. and so., 6.71; A		
friend, 28;	34 71	
East Bridgewater, Mr. and Mrs.		
Hatch,	2 00	
Hingham, Ev. Cong. ch.	18 79	
Marion, Stephen D. Hadley,	5 00	
Marshfield, 1st Cong. ch. and so.	82 01	
Plymouth, Pilgrimage ch. and so.	102 55	
—, A friend of missions,	1,000 00	1,270 06

## Suffolk county

Boston, Old South ch., 915; Central		
ch. (Jam. Plain), 842.97; Walnut		
St. ch., 320.59; Eliot ch., 192; Mt.		
Vernon ch., 150; Park St. ch.,		
131.50; Highland ch., 115.55; Im-		
manuel ch., 100; 2d ch. (Dorch-		
ester), 22.72; Union ch., 4.18; Mav-		
erick ch., 3.62; Estate of Rev.		
Henry B. Hooker, D. D., in part,		
by Arthur W. Tufts, 200; A lady,		
100; D. H. Williams, 50; A friend,		
10; K. T., 5; A friend, 2; Miss		
Ferguson, 1;	3,166 13	
Worcester co. Central Ass'n. E. H.		
Sanford, Tr.		
Northboro, Nath'l Fisher,	25 00	
Worcester, by Adams Express, 73.29;		
Plymouth Cong. ch., add'l, 1.25;	74 54	99 54
		8,214 69

Legacies. — Lancaster, Sophia Stearns,		
interest, by W. W. Wyman, Adm'r,		
Rockport, Rev. Wakefield Gale, by	4 00	
Justin E. Gale, Ex'r,	250 00	
West Bridgewater, Mrs. Eliza A. R.		
White, by George D. Ryder, Ex'r	1,094 92	
(previously rec'd, \$1,200), bal.		
Westfield, Charles A. Jessup, by M.		
B. Whitney, Ex'r,	100 00	1,448 92
		9,663 61

## RHODE ISLAND.

Cranston, Cong. ch. and so.	5 00	
Providence, Union Cong. ch.	779 25	
Slatersville, Cong. and so.	74 47	858 72

## CONNECTICUT.

Fairfield county.		
New Fairfield, Cong. ch. and so.	23 50	
So. Norwalk, Rev. Wm. H. Gilbert,	10 00	
Southport, Cong. ch., m. c.	25 83	59 33
Hartford county. E. W. Parsons, Tr.		
Glastenbury, 1st Cong. ch. and so.	36 10	
Hartford, Windsor Ave. Cong. ch.,		
with other dona. to const. SAMUEL		
N. BENEDICT, H. M., 70; South		
Cong. ch., 15; A friend, 5;	90 00	
Southington, Cong. ch. and so.	92 00	
So. Windsor, A friend,	1 00	
West Hartford, In memoriam,	1 50	220 60

Litchfield co. G. C. Woodruff, Tr.		
Bethlehem, Cong. ch. and so.	37 81	
Canaan, M. A. N.,	5 00	
Harwinton, Cong. ch. and so.	27 00	
Northfield, Cong. ch. and so.	40 25	
Thomaston, Cong. ch. and so.	47 65	
Washington, Cong. ch. and so.	133 00	
Winsted, E. E. Gilman,	10 00	
Woodbury, Mrs. C. P. Churchill,	2 00	302 71
Middlesex co. E. C. Hungerford, Tr.		
Killingworth, Cong. ch. and so.	24 70	
Portland, Elliot Palmer,	5 00	
West Brook, Cong. ch., 29.10; do.		
m. c., 14.75;	43 85	
West Chester, A few members of	8 25	
Cong. ch.	3 00	84 80
Winthrop, A friend,		
New Haven co. F. T. Jarman, Agent.		
New Haven, North ch., m. c., 5.60;		
1st Cong. ch., 13;	18 60	
Waterbury, 1st Cong. ch. and so.,		
189.60; 2d Cong. ch. and so.,		
514.64;	704 24	
Woodbridge, Cong. ch. and so.,		
70.29; m. c., 16.22; to const. Mrs.		
J. S. NEWTON, H. M.,	86 51	809 35
New London co. L. A. Hyde and L. C.		
Learned, Tr's.		
Colchester, 1st Cong. ch. and so.	14 00	
Franklin, Cong. ch. and so.	13 00	
Lebanon, Goshen Society, to const.		
EDWARD N. STARK, H. M.,	98 27	
Ledyard, Cong. ch. and so.	22 00	
Lyme, 1st Cong. ch. and so.	29 93	177 2
Windham county.		
Thompson, Cong. ch. and so		6 84
—, A friend,		500 00
		2,160 83

Legacies. — Preston, James Barnes, by  
Mrs. Barnes,

333 33  
2,494 16

## NEW YORK.

Albany, 1st Cong. ch. and so.	255 31	
Brainbridge, A. F. Moses,	25 00	
Brooklyn, South Cong. ch., 516.32; ch.		
of Pilgrims, Miss E. J. Smith, 50; J.		
E. D., 5;	571 32	
Jefferson, Mrs. C. Nichols,	1 00	
Kiantone, Cong. ch. and so.	9 15	
Miller's Place, Cong. ch. and so.	23 75	
Moriah, Elizabeth Dewey,	5 00	
New York, Broadway Tab. ch., C. N.		
Bliss, 200; do. H. L. Clapp, 125; H.		
R. Munger, for Rev. D. W. Learned's		
work in Japan, 250; A friend, 100; J.		
E. Winchell, 15;	690 00	
Panama, D. D. Sweezy,	5 00	
Poughkeepsie, Wm. Adriance, 10; Mrs.		
M. J. Myers, 10;	20 00	
Sayville, Cong. ch. and so. for 2d scholar		
in Japan,	30 00	
— Miss B. for a preacher in Harpoot		
field,	20 00	1,655 53

Legacies. — Bergen, I. M. Hitchcock,		
by A. E. Hitchcock, Ex'r add'l,		1,000 00
		2,655 53

## NEW JERSEY.

Montclair, A friend,	20 00	
Newark, C. S. Flichtner,	4 00	
Newfield, Rev. Charles Willey,	20 00	
Princeton, A Guyot,	25 00	
Woodbridge, 1st Cong. ch.	18 00	87 00

## PENNSYLVANIA.

Clifford, Welsh Cong. ch.	22 60	
Jeffersonville, "Anon.,"	25 00	
Meadville, Park Ave. Cong. ch.	40 00	
Philadelphia, Central Cong. ch., add'l,		
5; A. L. Hill, 10;	15 00	102 60

## NORTH CAROLINA.

Newbern, Rev. L. C. Vass,		2 00
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## MISSISSIPPI

Tougaloo, Cong. ch., for Africa,

10 00

## OHIO.

Ashtabula, Wm. M. Eames, 30 00  
 Brighton, Cong. ch. 5 06  
 Columbus, 1st Cong. ch. 308 25  
 Delaware, Welsh Cong. ch. 28 90  
 Delhi, John Winsor, 5 00  
 Lindenville, L. H. Jones, 4 00  
 Little Muskingum, Cong. ch. 3 65  
 Madison, Central Cong. ch. 55 92  
 Marietta, 2d Cong. ch. 2 75  
 North Amherst, Cong. ch. 5 20  
 West Williamsfield, Cong. ch. 10 00—458 73

*Legacies.* — Oberlin, Mary J. Hulburd,  
 by Hiram Hulburd, Ex'cr for schools  
 in Japan, 100; for work in China, 50;

150 00

608 73

## ILLINOIS.

Ashkum, Cong. ch. 1 25  
 Aurora, S. B. Dyckman, 5 00  
 Chicago, Plymouth Cong. ch., m. c., 11;  
 E. Rathbun, 15; U. P. Cong. ch.,  
 m. c., 20.68; 1st Cong. ch., 97.06; W.  
 F. Dickinson, 25.00; Rev. Jotham  
 Sewall, 2; 170 74  
 Elgin, Cong. ch. 10 78  
 Farmington, Cong. ch. 62 55  
 Morris, Cong. ch. 39 56  
 Rockford, 1st Cong. ch. 43 00  
 Roseville, Mr. and Mrs. L. C. Axtell,  
 to const. Rev. R. B. GUILD, EDWIN  
 WYCKOFF, and L. C. AXTELL, H. M. 400 00  
 Udina, Cong. ch. 11 75  
 Woodburn, Cong. ch. 3 00  
 Wyoming, Rev. Wm. Walters, 10 00  
 Wythe, Cong. ch. 13 50—751 13

## MICHIGAN.

Alpena, 1st Cong. ch. 53 64  
 Grand Haven, Cong. ch. 1 00  
 Ludington, Ellen C. Shaw, 4 00  
 Manistee, 1st Cong. ch. 45 27  
 Muskegan, Cong. ch. 55 00  
 Olivet, Wm. J. Hickok, 10 00  
 Romeo, Cong. ch. 68 20  
 St. Clair, Cong. ch. 16 06  
 Tallman, Cong. ch. 1 90  
 Union City, A friend, 1,000 00  
 Webster, Cong. ch. 11 44—1,266 51

## MISSOURI.

Sedalia, Cong. ch. 18 00

## MINNESOTA.

Lake City, 1st Cong. ch. 9 25  
 Minneapolis, Plymouth ch. 36 26  
 Spring Valley, Cong. ch. 1 00  
 Zumbrota, 1st Cong. ch. 34 00—80 51

*Legacies.* — Faribault, John Stegner,  
 add'l by R. H. Mott,

13 00

93 51

## IOWA.

Belmond, Rev. J. D. Sands, 1 00  
 Blairstown, Mrs. J. H. French, 35  
 Bowens Prairie, Cong. ch. 14 04  
 Chester Centre, Cong. ch. 33 00  
 Davenport, H. T. Bushnell, 15 00  
 Garnaville, Two friends, 8 50  
 Highland, Cong. ch. 5 58  
 Sergeants Bluff, Mission Workers, 5 00—82 47

## WISCONSIN.

Beloit, S. T. Merrill, 25 00  
 Freedom, Cong. ch. 3 00  
 Menasha, Cong. ch. 81 88  
 Racine, Thomas Gillespie, 5 00—114 88

## KANSAS.

Madura, Cong. ch. 9 00  
 Ridgway, Cong. ch. 2 50  
 Russell, 1st Cong. ch. 10 75  
 Wellsville, Cong. ch. 7 35—29 60

## NEBRASKA.

Lincoln, Cong. ch. 40 93  
 Tekamah, J. D. Moseley, 25—41 18

## OREGON.

The Dalles, 1st Cong. ch. 7 95

## CALIFORNIA.

Sacramento, 1st Cong. ch. 37 30  
 San Francisco, 1st Cong. ch. 141 50—178 80

## WASHINGTON TERRITORY.

Anacortes, Pilgrim Cong. ch., 5 00

## CANADA.

Province of Ontario.  
 Paris, A friend, 5 00  
 Province of Quebec.

Montreal, members of Emmanuel ch.  
 for Rev. Chas. Brooks, 93.13; Mrs.  
 R. A. Ramsay, 5; 98 13

103 13

## FOREIGN LANDS AND MISSIONARY STATIONS.

Ceylon, Manepy, G. W. Leitch, 300 00

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 Cong. s. s., 2; Portland, High St. s. s., 10; 15 63

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 a school in Turkey, 10; Hillsboro Bridge,  
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VERMONT. — Dummerston, Cong. s. s., 13.30;  
 Greensboro, Cong. s. s., 5.50; Newport,  
 Cong. s. s., 15; Rutland, Cong. s. s., 87.03;  
 Springfield, Cong. s. s., 2.66; 123 49

MASSACHUSETTS. — Brookline, Annie F. Ram-  
 age, 5; Jane Wilson, 1; for school at  
 Amasia, Turkey; Granby, Cong. s. s., for Mi-  
 cronnesia, 25; Longmeadow, Cong. s. s., 2.25;  
 New Bedford, 1st Cong. s. s., 7; Newbury-  
 port, "Belleville Mission Band," for educa-  
 tional work under care of Dr. Herrick, at  
 Marsovan, 40; Mr. Andrus, at Mardin, 30;  
 Mr. Learned, at Kioto, 35; Norfolk, Rev. W.  
 W. D., 2; North Brookfield, 1st Cong. s. s.,  
 7.73; South Sudbury, Cong. s. s., 7.26; Wob-  
 urn, 1st Cong. s. s., for educational work in  
 Prague, 70; do. for work of Rev. J. L.  
 Fowle, 50; 282 24

CONNECTICUT. — East Hampton, Cong. s. s.,  
 4.57; Milford, 1st Cong. s. s., 4.07; No.  
 Stonington, Cong. s. s., 30.27; 38 91

NEW YORK. — Brooklyn, Greene Ave. Pres. s. s.,  
 for Choanooksh schools, 12.50; Richford,  
 Cong. s. s. Infant class, 2.30; Rodman, Cong.  
 s. s., 25; Sandy Creek, Cong. s. s., for scholar  
 at Marash, 13.46; 53 26

OHIO. — Kinsman, s. s., for the work in Bul-  
 garia, 38 00

ILLINOIS. — Brimfield, Cong. s. s., 3.10; Morris,  
 Cong. s. s., 5.44; 8 54

WISCONSIN. — Hartland, Cong. s. s. 66

KANSAS. — 1st Cong. s. s. 14 35

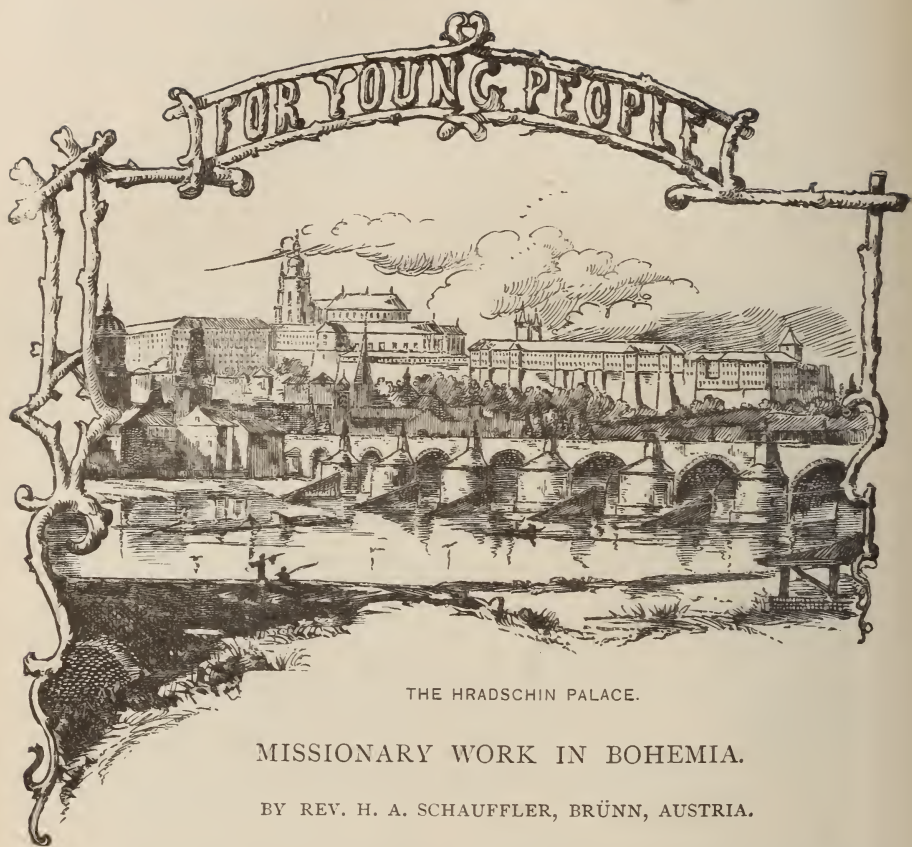
602 58

Donations received in February,  
*Legacies* " " " 28,815 59

2,945 25

\$31,760 84

Total from September 1st, 1881, to February  
 28th, 1882, Donations, \$153,698 44; Leg-  
 acies, \$33,336.19 = \$187,034.63.



THE HRADSCHIN PALACE.

## MISSIONARY WORK IN BOHEMIA.

BY REV. H. A. SCHAUFFLER, BRÜNN, AUSTRIA.

LAST month you were told something of the old-time Protestants of Prague. In that same city, in the year 1618, began the famous Thirty Years' War, which was so fatal to Protestantism. The first blow in that war was struck in the Hradshin Palace, on the height opposite Prague, represented in the picture above. Two of the high officials of the Emperor were thrown out of the window of a chamber of that palace by men whose religious liberties had been violated. (See the picture on page 165.) Bloody persecution of all Protestants followed, and twelve victims' heads were exposed for ten years in an iron cage on the Charles-Bridge Tower. (See page 167.)

By these awful persecutions Rome thought she had destroyed Protestantism root and branch, but some rootlets remained out of sight. So strongly did the hidden truth work in the hearts of some in Northern Moravia, in the first part of last century, that, to find liberty of conscience, they fled into Prussian Silesia, where the pious Count Zinzendorf gladly gave them leave to settle on his estates. There they founded Herrnhut. This was the beginning of that religious body called in Germany "Herrnhuters," and in this country "Moravi-



ans," remarkable for the extraordinary zeal with which they have carried on foreign missions. They are now helping to carry the gospel to Bohemia, where they have two mission stations. In Moravia there are as yet none of these Moravians. Your missionaries are very glad to coöperate with them, as with the pious Austrian pastors. The Herrnhuters once lent us an evangelist, a plain working man, whom we placed in Tabor (south of Prague), which means "camp," and was once the center of the one-eyed Zizka's military operations. Eight years ago I saw nothing Protestant in that wholly Catholic city but the great Zizka's coat of mail. One evening last year I met there over twenty adults to whom I spoke the Word. Ten of them had joined the mission church.



CHAMBER IN THE HRADSCHIN PALACE FROM WHICH THE NOBLEMEN WERE THROWN

The gospel has gained a footing again in that former stronghold of the Husites.

#### PARTIAL LIBERTY GRANTED.

When, just one hundred years ago last year, the Emperor Joseph the Second allowed Protestants again to exist in Austria, many shook off Rome's chains, and seventy Protestant congregations sprang into being. This was the dawn of a better day. For, though in consequence of influences which we have not space here to consider, the great majority of Austrian Protestants are content with dead orthodoxy or cold unbelief, and show either indifference or opposition to spiritual life and missionary work, there are a few pious pastors who long

for, and are laboring for, the spiritual regeneration of their churches. Then the influence of Protestantism, such as it is, has tended to increase religious liberty. And yet of this there is little enough in Austria. We found no Protestant churches legally recognized but the Lutheran and Swiss Reformed, and that all other Protestants were registered as "confessionless," and denied the very name of "Christian." We had no right to hold public Divine service. The law forbids the distribution of tracts and Bibles. In 1879 the Governor of Bohemia forbade our brethren holding any religious meeting whatever, and ordered the exclusion from their family devotions of every one not a member of the household. In two villages near Prague policemen with fixed bayonets sorely molested inoffensive farmers, and even threatened violence, only because they read the Bible and prayed together. But God caused the very wrath of man to praise him. Moved by the tale of such wrongs inflicted by officials boasting the name of "Christian," the Evangelical Alliance three years ago appealed to the Emperor of Austria, who promised and gave redress and a limited liberty to hold public and private religious meetings.

Soon after a church was formed, with Prague as its center, which now numbers about seventy members, and is constantly growing. It is a living and active church, and is doing a noble work. I cannot do better than to introduce to you one of its members, and let him tell how he was won and what he is doing for others.

#### A COLPORTER'S STORY.

"My former life," he says, "was a life without God. My parents led me as they had been led themselves, that is, without the Bible. My mother was often angry when I did not repeat the rosary prayers fast enough. I went to Vienna to learn a trade, where, in consequence of a shameless question put to me in the confessional, I lost the last vestige of religious feeling, and went off without receiving absolution. Now I condemned everything, good or bad. After serving as soldier in the war of 1866, I became fireman on the railroad. Having a good income, I belonged to those who say 'Let us eat and drink for to-morrow we die.' Card-playing was my especial delight.

"The Lord called me in a terrible way. I scalded both hands so that the flesh fell off. A pious man with whom I lived told me that whom the Lord wishes to make his child he chastens, but I laughed at him and told him, 'I am no Beran' (*i. e.*, lamb, an old nickname for Protestants); "there is no God, let me alone with your religion.' Thereupon something happened to me again. I fell while smoking and stuck the stem of my pipe deep into my throat, which brought on a severe sickness. The doctors doubted whether I should recover, but God wished, not my death, but my life. I was already married and had two children. When I recovered health, I again went my sinful ways as before, left my wife and children alone at home, though I had a good wife, and went to the tavern and stayed there all night. I was then dismissed from the railroad, and was appointed to levy taxes.

"At this time the Lord called me in a special way. I heard of Mr. Novotny (the mission's evangelist in Prague), as preaching the Word of God well. I said 'that is a newfangled Jesuit.' Still I went to hear him, and for the first time I was hit by the Word I heard. It seemed as though some one had stirred up Mr. Novotny against me, but I went again, and that in the morning. The



door was closed. I heard that they were praying. I thought, 'then they don't pray only in meeting before other people, but also when no one hears them.' I saw that it came from his heart, and that he himself believed what he said. Anxious to be present at such a prayer, I went the next morning, and attended



TOWER OF CHARLES' BRIDGE, PRAGUE.

family devotions. Then my business became difficult for me. I could not be severe and coarse. I was dismissed with a good character. When I told the tax official something about the Lord Jesus, he remarked, 'You have become a fool,' and really some of the people whose property I had seized came to see whether it was not so. Some of them are now brethren in the Lord. I had no prospects. Mr. Novotny advised me to mend shoes. I succeeded so far as to support my family, for the Lord blessed me. Then Mr. N. proposed to me



to become a colporter. He promised me little wages, 15 florins (\$6.32) a month, and a little percentage on my sales. This money was given by the brethren in Prague who had recently come to a saving knowledge of Christ, and were ready to support one of their number who would scatter the Word of God.

"At the very start I was arrested because I had sold a Bible (colporters may only take the names of purchasers to whom the books must be sent by mail), was imprisoned, and had to pay 5 florins (\$2.12) fine. When I complained of this among my brethren, they said they envied me my suffering for the Lord Jesus. After some months, when we were assembled at Mr. Novotny's, came a



WAYSIDE CHAPEL IN BOHEMIA.

police inspector and policeman, and our names were all taken down. This drove many away, but also confirmed many. Then I moved to —, and now there visit me sometimes as many as thirty people, but sixteen come regularly, with whom I study God's Word. Among them are some who were drunkards, fallen girls, and also a thief, once eighteen months in prison. Him I fished for as he was catching fishes. I was afraid of him, but the Word of God took hold of him. This man now loves the Lord Jesus. His sister, too, loves the Lord now. With joy I can also say that my mother, who had previously opposed me, confessed the Lord Jesus before her death. It is a peculiar pleasure to me that I have a believing wife, who was before an opposer."

In this simple quiet way, one soul after another is being won for the truth. It is a small beginning; a mere mustard-seed; but it has in it *divine life and power*. It will yet grow to fill the land. Will you not pray that it may grow speedily?



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